

A REVITALIZING WORSHIP IN THE
KOREAN METHODIST CHURCH

A Professional Project
Presented to
the Faculty of the
School of Theology at Claremont

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Jong-Hwan Kim

May 1996

© 1996

Jong-Hwan Kim

ALL RIGHTS RESERVED



This professional project completed by

JONG-HWAN KIM

has been presented to and accepted by the
faculty of Claremont School of Theology in
partial fulfillment of the requirements of the

DOCTOR OF MINISTRY

Faculty Committee

Cornish R. Rogers, Chairperson
Chan-Hie Kim

Dean of the Faculty

Marjorie Suchocki

May 1996

ABSTRACT

A Revitalizing Worship in the Korean Methodist Church

by

Jong-Hwan Kim

Traditionally, the Korean Methodist Church has many different types of worship in and out of the church setting. In Korea the church believes that frequent worship enhances the qualitative and quantitative growth of the church. The normal church in Korea has ten to twelve worship services in a week.

The purpose of this project is not only to explain what spiritual worship is and how congregations can improve the spiritual worship in order to vitalize and to recharge congregations themselves, but also explores how Christians can establish a worshipful daily life.

This project uses the New Testament and the Old Testament in order to find evidence of a primitive spiritual worship, and to study the history of worship from the early Christian examples to Wesley's tradition of the Methodist Church. The project then studies how the worship of the modern Korean Church compares with these biblical sources and with the historical remnants regarding methods of worship.

Chapter 2 explores the origin, development, and history of Christian worship through an examination of the Bible, documents and books.

Chapter 3 explains the worship of the Korean Methodist Church and suggests a means of improvement. Chapter 4 presents several positive and practical propositions for vitalized and recharged worship in the Korean Methodist Church.

TABLE OF CONTENTS

Chapter	Page
1. Introduction	1
Problem Addressed by This Project	1
Importance of the Problem	1
Thesis	4
Definitions/Highlighting of Major Terms	5
Work Previous Done in the Field	6
Scope and Limitation of the Project	8
Procedure for Integration	9
Chapter Outline	9
2. A Brief History of Worship	12
The Worship of the Patriarch	13
Tabernacle Worship	14
Temple Worship	17
Synagogue Worship	22
Worship in Jesus' Period	26
Early Christian Worship	28
Worship Components in Early Christianity	30
Baptism and the Lord's Supper	33

Ancient and Medieval Worship	38
The Reformation and the Reformers	44
Worship of Wesley and Methodism	49
3. Worship in the Korean Methodist Church	56
Traditional Religions of Korea	56
The Pastor-Centered Worship and Passive Worship	63
Preaching-Centered Worship	65
The Emotional and Blessing-Oriented Worship	66
Vertical Worship	69
Stagnant and Manneristic Worship	70
The Lack of Worship Theology	72
4. Practical Suggestions for a Vitalized and Recharged Worship	75
The Participating Worship	75
The Bi-Focus Worship	82
The Spiritual Blessing-Oriented Worship	88
Festival Worship	91
A Theology of Worship	93
Worship and Life	102
5. Summary and Conclusion	108
Bibliography	111

CHAPTER 1

Introduction

Problem Addressed by This Project

This project deals with the problem of the feeble, stagnated, and manneristic worship in the Korean Methodist Church. Worship in a number of the Korean Methodist Churches has digressed from the essential spirit and truth of biblical worship. Korean worship has not responded well to the congregation's actual and concrete needs, has not adopted to modern culture. To clarify the problem, several questions must be asked. Does our worship have the spirit which is rooted in the Bible and in Christian tradition? Does this worship give our congregations' spiritual vitality? Does our worship strongly and effectively recharge congregations' spiritually? Does our worship respond to our congregations' actual and concrete needs in this modernized society; and do we encounter God through this worship?

Importance of the Problem

Abraham, Isaac, Jacob, and Moses, received spiritual grace and power when they encountered God as the only subject of their faith. To the people of God, the first importance is an experience of God. The people of God can have spiritual grace and power through God, a power which can help them as Christians. In our time and space, it is not enough to encounter God once. We need to meet God again and again in our faithful

journey, and receive God's continuing grace and power in order to live well as Christians all of the time, both inside and outside of the church. Although there are some ways to encounter God, and to receive God's power, worship is the most representative religious ritual for this encounter. God has taught us that we can meet the presence of God in worship. Through worship, we can receive God's love. Worship is a ritual that can affirm ourselves as God's people and should also be a renewal time for ourselves. We have to be recharged by our worship to live in this world as Christians. Therefore, worship should not be an excessively formal or a stagnant ritual; worship must have dynamic and vital components in order to recharge our spirituality.

Unfortunately, worship in many Korean Methodist churches has been treated as a marginal component. This is because worship has not been an essential part of the theologies in Korea for over one hundred years. Although there have been several attempts to reform its worship, the Korean church has not changed; worship in a number of the Korean churches still treads in early missionaries' footsteps. When we compare a worship order of a typical church in the present Korean context with one of one hundred years ago, both are similar. Most pastors have been slow and resistant to changing, and re-forming, their traditional theology of worship. This hesitation is inconsistent with the many excellent changes that have

occurred in church programs for outreach, new members' training, Bible study, church construction, and mission.

Because of passionate and excellent strategies in outreach and mission, the young Korean church has grown very rapidly. At the same time, a lot of churches have tried to develop wonderful church programs for new comers in order to keep pace with their quantitative growth. Many Korean Christians have prodigious biblical and theological knowledge, yet they still remain challenged by the heritage left over from the early American missionaries.

Worship has usually been built by pastors around preaching. This has also come to be known as the "pastor-centered worship." The result is that the "preaching-centered" and the "pastor-centered" worship has become a stagnant and mannered type of worship for congregations. As a consequence of this type of worship, congregations have taken a passive attitude toward worship. Moreover, worship in many Korean churches have lost the balance between the proclamation of the Word and the Lord's Supper which have been regarded as the greatest components of Christian worship from the early church. Our worship has to recover this balance in worship and has to become a "participatory worship" for the congregations. Worship should be a place and time that God, pastor, and the congregations encounter one another.

For many years, a theology of worship was ignored by a majority of the Korean Methodist Churches and seminaries. Even today, “theology of worship” is an unfamiliar and an ambiguous term for Korean congregations and their pastors. Recently, the importance of a theology of worship was raised in the Korean Methodist Church, yet the Church has still not found proper models for the application of a theology of worship in the Church. Moreover, a lot of pastors might not be brave enough to carry out any new worship models because of the strength of tradition in the Church. They do not risk challenging the traditional worship style because they believe it would be too difficult for some members of the congregations to bear. This project attempts to suggest a new model which is practical, practicable, vital, and one that can recharge the spirit of worship within the congregations.

Thesis

My thesis proposes that congregations should achieve spiritual power through a vitalized and recharged worship. In order to accomplish this the Korean Methodist Church should recover more of a balance between proclamation and communion by considering the biblical tradition and the contextual methodology of the early church in order to give congregations a more dynamic and vital spirituality. Worship in a number of the Korean churches should be renewed, re-formed, and practiced in their loci.

Definitions/Highlighting of Major Terms

Worship

Worship is an event of the Christian community and of Christian life in which people can encounter God, Jesus Christ, and the Holy Spirit.

Christian worship is the place where people can meet and renew their covenant with God through Jesus Christ and the help of the Holy Spirit.

Christian worship is the time when congregations can experience the grace and love of God. Through this encounter, people can receive spiritual power and can live with this power as Christians.

A Vitalized and Recharged Worship

Because a lot of churches in Korea have lost the essence of Christian worship, their worship cannot give enough spiritual power to congregations.

A vitalized and recharged worship meets the congregations' spiritual needs and provides them with enough spiritual power from God through the Holy Spirit to live as Christians in the world.

The Korean Methodist Church

Although there are hundreds of denominations in Korea, this project deals primarily with the Korean Methodist Church. This Church includes not only the Methodist churches in Korea, but also all Korean Methodist churches throughout the world.

Work Previously Done in the Field

There was a worship renewal movement which dates from the mid-nineteenth century.¹ This movement, which was initiated by the Roman Catholic church, was called a "Liturgical Movement," and it spread to the Protestant church very rapidly.² Through this movement, the Roman Catholic church rediscovered the importance of God's Word in its worship. The Protestant church also emphasized the importance of holy communion in worship. Yet, in spite of the Liturgical Movement, American and Korean scholars have pointed out several problems in the Protestant worship, and they have suggested some typical models. One model was to keep a balance between proclamation and communion in worship. A lot of scholars in the field of liturgy and worship contend that proclamation and communion should be at the corner of Christian worship. James F. White points out that Protestants have traditionally regarded the sacraments to be just an appendage to the verbal worship. He discusses this Protestant distortion of the sacraments when rooted in verbal communication in his book New Forms of Worship.³ William H. Willimon and Robert L. Wilson also

¹ So Yung Kim, Hyundai Yebaehak [The theology of contemporary worship] (Seoul: Christian Literature Society, 1993), 251.

² Deuk Young Kim, Hyundai Kyohwoi Yebaihak Sinkang [Lectures on Christian worship] (Seoul: Chongsin University Press, 1985), 102.

³ James F. White, New Forms of Worship (Nashville: Abingdon Press, 1971), 149.

emphasize the recovery of communion in public worship in their book Preaching and Worship in the Small Church.⁴ They understand that the recovery of the Lord's Supper has been made mandatory by Jesus Christ, and they explain some reasons why many churches hesitate to use frequent communion in public worship.⁵ Woi Sik Kim, who is a professor in the field of practical theology at the Methodist Theological Seminary in Seoul, affirms that if Christian worship loses a balance between proclamation and the Lord's Supper, worship departs from the norm of the Christian worship. Proclamation and the Lord's Supper performed together in a balance are a norm of worship in early Christianity.⁶

Several theologians have suggested that Protestant worship should be a "dialogue-style." This is a reaction to worship as a "monologue" which is "a minister-centered" worship. Willimon and Wilson ask us: Does a pastor need to take over every order in the public worship? Does a pastor need to share worship orders with the congregation? Does a pastor need to actively induce the congregation to the participation of the worship orders?⁷ Yong

⁴ William H. Willimon and Robert L. Wilson, Preaching and Worship in the Small Church (Nashville: Abingdon Press, 1980), 68.

⁵ Willimon and Wilson, 67.

⁶ Woi Sik Kim, "Yebaewa Sungryejun" [Worship and sacraments], in Yebae Gaengsinkwa Mockhwoi [Worship renewal and ministry] (Seoul: Methodist Theological Seminary Press, 1991), 94.

⁷ Willimon and Wilson, 54.

Sub Chung argues that the worship style of the Korean church makes the congregation a bystander of worship. His understanding of worship in the Korean church is that there are two kinds of people in the worship setting: worshippers and bystanders.⁸ Uhnkyu Pak, who is a professor of the liturgy at the Mokwon University, Daejeon, Korea, describes this kind of congregation as “the lonely crowd.”⁹ He suggests that the birth of the lonely crowd may be caused by a pastor’s ignorance of the theology of worship and that worship cannot be organized with a corporate aim.¹⁰

Scope and Limitation of the Project

This project focuses on worship in the Korean church in Korea and in the United States, although I narrowly focus on the Korean Methodist Church because I have experience with this denomination. Although there are many worship times and occasions in the church, this project mainly deals with Sunday worship service as public worship.

Worship may not be disconnected from the lives of the congregation. Public worship should also be connected with their lives outside of the church, Monday through Saturday. Therefore, this project tries to make a

⁸ Yong Sub Chung, Kyohwoi Gaengsinyi SinHack [The theology of church renewal] (Seoul: Christian Literature Society, 1980), 244.

⁹ David Uhnkyu Pak, Yebaeyi Jae Balkyun [Rediscovering of the Christian worship] (Seoul: Christian Literature Society, 1988), 35.

¹⁰ Pak, Yebaeyi Jae Balkyun [Rediscovering of Christian Worship], 35.

connection between Sunday worship and daily worship both inside and outside of the church.

Procedure for Integration

First of all, this project analyzes the problems of worship in the Korean Methodist Church and researches the Old Testament and the New Testament as the best and most important sources for worship. Traditional examples of the mass from early Christianity to the medieval era will contribute a strong contextual base for the project. In order to recognize the practical worship problems in the Korean Methodist Church, it is important to analyze the public worship orders through worship bulletins of the Korean Methodist Church.

This project also suggests some remedies for a recharged worship and explores some ideas from William H. Willimon, Robert L. Wilson and Uhnkyu Pak.

Chapter Outline

Chapter 2, "A Brief History of Worship," will illuminate the biblical sources of worship. There are three kinds worship styles in the Old Testament: are the tabernacle, temple and synagogue. A look at the Old Testament can provide us with examples of the primitive ritual worship from the Judaic tradition. In contrast, the worship form of early Christianity is rooted in the New Testament. The spirit of worship which Jesus emphasized

can be found in the four gospel books, and the early apostles' form of worship can be recovered in the Acts of the Apostles and Paul's Letter to the Romans.

Catholic mass takes many of its traditional sources from early Christianity and medieval eras of the church. Therefore, it is very important to research worship from early Christianity to the Reformation. If we look at the theology of worship from the perspective of several reformers, such as John Wesley's understanding of communion, we get some insight into a balanced worship service. In order to compare the worship style of the Korean Methodist Church to several worship forms from the Bible and other traditions, I will also mention the history and the form of the worship in the early Christian community of Korea.

Chapter 3, "Worship in the Korean Methodist Church," analyzes a "typical" worship form which a number of the Korean Methodist Churches practice today. Although there are some strong points in this service, it is my opinion that there are more weaknesses than strengths in this type of worship. The main purpose of this chapter is not to criticize the Korean Methodist Church, but to illuminate and to analyze Korean worship in order to reform and renew it for the future.

Chapter 4, "A Practical Suggestion for a Vitalized and Recharged Worship," suggests a model for a vitalized and recharged worship. The

principles of reform and renew of worship for the Korean Methodist Church include the Bible, tradition, and contextualization. Although many terms such as indigenization, acculturation, inculturation, and enculturation, have been introduced to us by a number of scholars in the field of philosophy, sociology and theology, I prefer the term “contextualization” because of its broader meaning.

Chapter 5, “Summary and Conclusion,” will review the vitalized and recharged worship which was suggested in Chapter 4. I will emphasize that the church should endeavor to teach congregations what the essential and fundamental meaning of worship is, and how they should also possess the vitalized and recharged spiritual power through God’s self-revelation and their own response.

CHAPTER 2

A Brief History of Worship

It is very important to review the history of worship in order to have a theology of worship. Christianity has too many worship traditions, styles, forms, characters, meanings, and theologies, yet, all of these stemmed from only one essential source. This is the Bible. Biblical sources can provide with us an origin, a necessity, a meaning, and a theology of worship. The history of worship traces back to the patriarchal age in the Old Testament. Of course, there are some traces of worshipful or ritual actions before the Abraham stage such as Gen. 4:3-5,¹ Gen. 4:26,² and Gen. 8:20.³ Yet, these traces are ignored because of just scars of primitive worship; This chapter begins with the worshipful actions of Abraham. Tabernacle worship, temple worship, synagogue worship, worship in Jesus' stage, primitive Christian church worship, medieval era worship, the early Reformers' worship, and John Wesley's worship are introduced in the next chapter.

¹ "In the course of time Cain brought to the Lord an offering of the fruit of the ground, and Abel for his part brought of the firstlings of his flock, their fat portions. And the Lord had regard for Abel and his offering, but for Cain and his offering he had no regard. So Cain was very angry, and his countenance fell" (Gen. 4:3-5, NRSV).

² "At that time people began to invoke the name of the Lord" (Gen. 4:26, NRSV).

³ "Then Noah built an altar to the Lord, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar" (Gen. 8:20, NRSV).

The Worship of the Patriarchs

The very primitive worship of Abraham was a kind of private worship. Three major features can be found in Abraham's worship action. The first feature was that the object of Abraham's worship is always God.⁴ Abraham worshipped God as his Lord, and he met God through his worship. The second is that the heart of Abraham's worship is the sacrifice of animals.⁵ He always prepared fresh and clean animals as offerings for God, and he burnt those offerings. This ritual action is culminated in Gen. 15:9-10 which is called "a torch covenant." The final feature is that Abraham served where he stayed and lived. This attitude of Abraham gives us two different dimensions. His external worship place was the land at Shechem, the oak of Moreh (Gen. 12:6), east of Bethel (Gen. 12:8), the oaks of Mamre at Hebron (Gen. 13:18), Beersheba (Gen. 21:33, 26:25), and the land of Moriah (Gen. 22:2). His internal worship place was within His mind. Evidence of this is that he made an altar where he stayed for himself and his big family. He took his worship place in his mind wherever he went. That is, his altars were merely an external worship place, but his real worship place

⁴ "Then the Lord appeared to Abram, and said 'To your offspring I will give this land.' So he built there an altar to the Lord, who had appeared to him. From there he moved on to the hill country on the east of Beth'el, and pitched his tent, with Beth'el on the west and Ai on the east; and there he built an altar to the Lord and invoked the name of the Lord" (Gen. 12:7-8, NRSV).

⁵ "He said to him, "Bring me a heifer three years old. A female goat three years old, a ram three years old, a turtledove, and a young pigeon. He brought him all these and cut them in two, laying each half over against the other; but he did not cut the birds in two" (Gen. 15:9-10, NRSV).

was in his mind. This is a very important attitude which I believe all worshippers should have.

Tabernacle Worship

The first worship place which had a structure and a system of worship in the Old Testament was the tabernacle. This tabernacle was evidence of the covenant between God and Israel and was given by God to Israel through the Sinai covenant. The tabernacle was recognized by Israel as symbolizing the immanence of God (Exod. 25:10-40, 2 Chron. 6:7). The tabernacle was a place where people affirmed God's immanence and revelation. The tabernacle was an existential place of Israel's community.

There were five major points which make up the essence of worship from the patriarch to the Israel community. The first is that the Israelite worshipped only one God. Walter Harrelson points out that this monotheism was "the most distinguishing cosmological characteristic of their tradition."⁶ God is the only subject of their worship. Although other people worshipped one God which was the most powerful among many or some gods among many gods, only the Israelite worshipped one God. There was one other essential difference between Israel and other people in methods of worship. Israel did not regard God as the strongest or the most powerful god, but

⁶ Walter Harrelson, From Fertility Cult to Worship (Missoula: Scholars Press, 1969), 16.

believed that God is the only Creator of the cosmos.⁷ This confession of Israel is the most important theology of worship.

The second point of their worship is that they offered sacrificial animals in order to recover their sins from God. They were taught by God and Moses that they had to prepare fresh and clean animals, and offer them to God to forgive their sins. They did not offer wild animals from the field, but only their own animals because they understood that wild animals already belonged to God.⁸ All sacrificed animals were killed on an altar of burnt offerings. Their blood was sprinkled before the Lord in front of the curtain of the sanctuary,⁹ and sometimes was sprinkled on the sides of the altar.¹⁰ The sprinkling of the blood by the priest is performed to give the sinner his life back, because blood is life and blood belongs to God.¹¹ This concept of forgiveness of sin with the blood of creatures connects with the Blood of Jesus Christ on the cross.

The third point is that all the Israelites participated in their worship. Moses, Aaron, and priests led the worship. Seventy elders of Israel, young

⁷ Harrelson, 16.

⁸ “For every wild animal of the forest is mine” (Ps. 50:10, NRSV).

⁹ See Lev. 4:1.

¹⁰ See Lev. 3:2, 8.

¹¹ See Lev. 17:11.

men, and the people all took roles, and participated in the meeting with God.¹² The people assumed very active roles in the worship encounter with God.

The fourth point is that the people could not only create a close relationship with God, but also a fellowship with the faithful community. Israel could make peace through a peace offering as in Leviticus 3. After this offering, the people of Israel shared and ate the sacrificed animal.¹³ One important thing after the worship is “the eating the sacrificed animal” (Lev. 7:15-21). Because of this, the peace offering has a festival coloration.

The final characteristic of tabernacle worship is that the contributor of the sacrificed animal should offer God the best one.¹⁴ The animals were chosen without blemish because God rebukes those who perfunctorily offer their offerings:

When you offer blind animals in sacrifice, is that not wrong? And when you offer those that are lame or sick, is that not wrong? Try presenting that to your governor; will he be pleased with you or show you favor? says the Lord of hosts. (Mal. 1:8, NRSV)

The spirit of worship in the tabernacle is similar to what Jesus’ spoke to a Samaritan woman who lived in Sychar in John 4:24.¹⁵

¹² See Exod. 24:1-8.

¹³ See Lev. 7:15-21.

¹⁴ See Lev. 1:3, 10; 3:1; 4:3, 23, 28, 32; 5:15; 9:2; 16:6; 22:17-35.

¹⁵ “God is spirit, and those who worship him must worship in ‘spirit and truth’” (John 4:24, NRSV).

In the period of tabernacle worship, Israel faced a most important transition stage. When Israel renewed the covenant with God in Shechem, the concept of the twelve tribes had changed from “consanguinity” to “religious faith community.” According to Exodus 12:38, there was a “strange group” in Israel who were called “a mixed crowd.” They appeared one more time in Numbers 11:4 as “the rabble among them.” This group or rabble were treated by Israel as blood relatives. It seemed that they were members of the faith community through the circumcision ceremony at Gilgal (Josh. 5:2-9), and the renewal ceremony of the covenant with God in Shechem (Josh. 24:14-28). A decisive contributor to the change of the community concept was worship action. Israel and the mixed crowd could connect with each other through worship, and moreover all of them finally made unity in God as the new Israel faith community. It was changed from “the consanguineous Israel” to “the faithful Israel” through worship. Worship possesses a strong power.

Temple Worship

A temple was constructed during the period of King Solomon. After the construction of the temple, the temple was distinguished as a holy place, and was called “the house of Lord” (Ps. 27:4). Jerusalem was called “the city of God” (Ps. 46:4, 48:1, 87:3) or “the city of the Lord” (Ps. 48:8). They

were given these names was because Jerusalem and the temple were the resting place of the ark which was a symbol of God's presence.

Temple worship had the greatest culmination after the construction of the temple, and consisted of various worship elements.¹⁶ Temple worship was very similar to tabernacle worship. There were four changes in style and form in temple worship. The first change was that while tabernacle worship was in a moving setting, temple worship was a fixed worship. The temple was constructed by King Solomon, so Israel could have a fixed worship place, and a regular worship schedule.

The second change is that Israel worshipped in ways God taught them in tabernacle worship. There was an invasion of Canaanite mythology and other heretical idols to the temple worship.¹⁷ In the post-Settlement period, God was regarded as the same as Baal. Harold Henry Rowley declares that the serious influence from Canaanite's religion is a "new syncretism."¹⁸ This was decisive in the destruction of the two dynasties of Israel.

The third change is that Israel had lost her spirit regarding worship, and they sank down to a manneristic worship.

¹⁶ Henton Davis, "Worship in the Old Testament," in Interpreter's Dictionary of the Bible, ed. George A. Buttrick (New York: Abingdon Press, 1962), 879-883.

¹⁷ Ronald Ernest Clements, God and Temple (Philadelphia: Fortress Press, 1965), 79.

¹⁸ Harold Henry Rowley, Worship in Ancient Israel; Its Forms and Meaning (Philadelphia: Fortress Press, 1967), 58.

The fourth change is that God gave Israel only one worship place, Jerusalem. Yet, they built many of altars and high places.¹⁹ Many prophets warned the kings and people of Israel, but they ignored them and did not realize what God wanted.

After the death of Joshua, a long, dark period began. Israel rapidly accepted heretical religions such as Baal and Asherah. These heretical idols were allowed in the royal court and in the temple of Jerusalem. The concept of the temple was gradually changed from a place of God's presence to Ganaan's heretical faith which pursued a mundane blessing. Israel was losing its religious passion.

There are two characteristics in temple worship. The first is that temple worship is mainly an offering worship, with details and a regular worship formula. This offering worship took charge of the most central functions of the church such as the forgiveness of people's sin by God and making Shalom with God.

The second characteristic of temple worship is that the worshippers wrote prayers and read the written prayers during worship. Many psalms appeared during the temple worship period. These psalms were a well developed form of community hymns to God during the tabernacle period.

¹⁹ Ilion T. Jones, A Historical Approach to Evangelical Worship (Nashville: Abingdon Press, 1954), 17-18.

More important is that the psalms were not expressions of personal devotion, but rather were works for the public worship in the temple.

Helmut Gunkel, a scholar of Psalms, insists that many psalms were surely poems and songs for public worship.²⁰ Georg Fohrer divides the Psalm into three parts, yet three genres are introduced in this part. The first one are hymns such as Psalm 78, 47, 48, 76, 84, 87, 93, 96-99, 105, 106, 122. These hymns were written for worship from the earliest period. They were performed by the temple choir or worship community.²¹ The second is lamentations such as Psalm 39, 51, 130. Although G. Fohrer distinguished these as lamentations, these are supplicatory prayers in which Israel solicits God's salvation and assistance in the midst of adversity.

The final is thanksgiving psalms. Thanksgiving psalms can be divided into two different genres, individual and national, however, national thanksgiving psalms are included in the hymns.²² These genres in the Psalms are connected with the first characteristics of temple worship: confession of sins, forgiveness, and Shalom.

²⁰ Georg Fohrer, Kooyak Sungsu Gaeron [Introduction to the Old Testament] trans. Suck Jong Pang (Seoul: Sung Kwang Munhwa Sa, 1986), 30.

²¹ Fohrer, 34.

²² Fohrer, 43.

Idolization and the divided nations of Israel after the second half of King Solomon's reign was to be a greater problem. There were several proclamations of God through prophets by which Israel should have recovered the essence of worship and faith. These voices were connected with several reform movements of faith. A distinction of these reform movements was that reformers directly and individually approached God.²³ Most people of Israel believed that their worship ritual would satisfy God. Reformers cried out that God really wanted their morality instead of their external ritual. Isaiah proclaimed to Israel:

What to me is the multitude of your sacrifices? says the Lord; I have had enough of burnt offerings of rams and the fat of fed beasts; I do not delight in the blood of bulls, or of lambs, or of goats. When you come to appear before me, who asked this from your hand? Trample my courts no more; bringing offerings is futile; incense is an abomination to me. New moon and Sabbath and calling of convocation. I cannot endure solemn assemblies with iniquity. (Isa. 1:11-13, NRSV)

Isaiah told Israel that God was not concerned about Israel's regular worship, their perfunctory festival, and lawful prayer. He appealed to them to confess their sin to God and return to a righteous way.

The prophet Amos attacked and censured Israel's perfunctory worship spirit, and he counseled them, "But let justice roll down like waters, and righteousness like an overflowing stream" (Amos 5:24, NRSV). Micah also urged Israel that although they brought in a lot of sacrificial animals to God,

²³ Jones, 19.

God does not want those animals. “What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?” (Mic. 6:8, NRSV). Micah proclaimed to Israel that what God really wants is not perfunctory sacrificial offering, but “pure prayer worship.”

Synagogue Worship

The Old and New Testament does not touch on the origin or system of synagogue worship. Other Jewish sources, with the exception of the Bible do not present any clear evidence. The New Testament mentions the word “synagogue” over fifty times, but does not speak of the origin of the synagogue. Although Jewish tradition goes back to the period of Moses, many biblical scholars insist that the synagogue appeared during the exile period of Israel in Babylon.²⁴ R. E. Clements also emphasizes that the beginning of the synagogue was during the exile period in Babylon.²⁵ The basis of the assertion Kraus presents is Ezekiel 1:1.²⁶ That is, although there was no temple for Israel in Babylon, the God of Israel appeared to Israel. This appearance of their God became the reason to have the performance of worship even in a foreign land:

In other words, he was present in Babylon. This event provided the justification for the performance of worship on foreign soil. The opening

²⁴ Rowley, 213.

²⁵ Clements, 130.

²⁶ “...the heavens were opened” (Ezek. 1:1, NRSV).

verses of Ps. cxxxvii are probably not only a lyrical description, but they also give an actual indication of the place where assemblies for worship were held during the exile. If Yahweh had manifested his presence in a field by the river Chebar, then it seems reasonable to assume that the cultic assemblies of the exiles who were settled in village communities were held at the same place.²⁷

I. T. Jones also asserts that the initiation of the synagogue was the exile period in Babylon:

The significant thing for our study is that the scribes were responsible for the creation of the institution known as the synagogue. It was unknown previous to the Exile. Its origin is obscure, but it probably originated and developed in its early stages during the Babylonian exile, when the Jews were cut off from the Temple and its services and in part to compensate for that loss.²⁸

From the period of Babylonian exile, the synagogue took on the role of the Jerusalem temple. Worship at the synagogue has soon developed as “regular worship” where the Bible was read, interpreted, and explained by the scribes.

There are many characteristics of synagogue worship. Synagogue worship was not “the sacrificial centered worship” as in the temple worship, but it used the Bible as “the Word centered worship.”²⁹ In a synagogue, people could debate the Scriptures freely. This worship was not “priest

²⁷ Hans-Joachim Kraus, Worship in Israel, trans. Geoffrey Buswell (Richmond: John Knox Press, 1965), 299.

²⁸ Jones, 32.

²⁹ So Yung Kim, 26.

centered worship” as in the temple, but “lay people centered worship,”³⁰ and the synagogue was not only “the center of worship,” but also “the center of education and social life.” Rowley says that the synagogue was used as a place of education.³¹

There was no concept of “the Holy of holies.” There was an ark which contained the Torah and a scroll Bible in the most inner side of the synagogue, and the ark was opened to the people.³² The altar in the synagogue was not the altar of burnt offerings in the temple worship, but a reading desk for the Torah. Millgram explains that “the most striking object, located in the center of the synagogue, was the *bimah*, the raised platform on which the Torah was read. This boldly emphasized the central role of the Torah in the synagogue worship.”³³

Although there was only one worship place in Israel during the period of the temple, the synagogue was built up wherever the people were. The synagogue was a local worship place, not a central worship place. Jones says that “the synagogue could conveniently be located in each community,

³⁰ Chang Bok Chung, Yebaehak Gaeron [Introduction to worship] (Seoul: Jongro Sujuck, 1990), 39.

³¹ Rowley, 229-30.

³² Abraham E. Millgram, Jewish Worship (Philadelphia: Jewish Publication Society of America, 1971), 337-38.

³³ Millgram, 337.

where people could worship God both personally and collectively, weekly and even daily if desired, without the necessity of long trips to the Temple and without the necessity of sacrifices.”³⁴

According to Robert E. Webber, the structure of synagogue worship consisted of three parts; an affirmation of faith, prayer, and the Scripture.³⁵

The first part of synagogue worship can be regarded as the heritage of temple worship because the people in the synagogue affirmed their confession of faith with *shema*.³⁶ The second part was prayer. This was the appearance of prayer worship. People got together for a regular prayer meeting in the morning, in the afternoon, and in the evening. Those who were qualified could lead the prayer and they used the phrase “come and pray” instead of “come and offer.”³⁷

The final part of synagogue worship was “to read the Scriptures and interpret.” This was very important. People had to stand up when the Scriptures were read.³⁸ A sermon followed after the reading of the

³⁴ Jones, 33.

³⁵ Robert E. Webber, Worship Old and New (Grand Rapids: Zondervan Publishing, 1982), 27.

³⁶ Shema consists of three parts: the first is Deut. 6:4-9 which is the essence of the confession of faith. The second part is Deut. 11:13-21 which emphasizes the doctrine of rewards and punishment. The final part is Deut. 28:1-11 which emphasizes that Israelites have the duty of holiness in their life situation. See Webber, 27.

³⁷ Jones, 33.

³⁸ Chang Bok Chung, 39.

Scriptures (Luke. 4:16-30). People who participated in synagogue worship knew that the Scriptures were not a secret book, and they could learn about and debate the Scriptures through the sermon and debate time.

Worship in Jesus' Period

Jesus created a new situation about the spirit and form of worship through His public life. Yet, His new way of worship did not deny or attempt to reform tabernacle worship, which was initiated by Abraham. Temple worship in Jerusalem, or synagogue worship was more free. The ministry of Jesus Christ was a combination of old worship styles. Evidence shows Jesus did not deny the old worship styles; He visited and taught people not only in the temple in Jerusalem, but also in the synagogue and throughout His public life.

Jesus called the temple "my Father's house" in Luke 2:49. He emphasized that the temple should be "a house of prayer" in Mark 11:17 because the temple is God's house. He regarded the temple as a holy and precious place. Jesus' attitude about the synagogue was well expressed in his ministry in Galilee. That is, the synagogue was a central place for His ministry. Jesus taught and worshipped in the synagogue on the Sabbath (Mark 1:21-28, 3:1-6, Matt. 4:23, Luke 4:15, 16-30).

The Disciples of Jesus understood that the sacrificial offerings in the temple did not have any meaning or teaching regarding the Messiah.

Synagogue worship was also not important because of the death of Jesus. They felt that worship was a time to be spiritual, which Jesus emphasized and many prophets proclaimed.

Jesus' attitude toward worship appears in John 4. Jesus clearly explains to a Samaritan woman who lived at Sychar that perfunctory worship was bound by time, place and form. Spiritual worship, Jesus says, creates an encounter between God and His people:

Jesus said to her "Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we know for salvation is from the Jews. But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. God is spirit, and those who worship him must worship in spirit and truth." (John 4:21-24, NRSV)

This definition regarding spiritual worship by Jesus is well expressed by Webber with his two positions: "first, Jesus supported Old Testament worship."³⁹ Webber explains that this does not mean that Jesus worshipped or accepted sacrificial worship in the temple. There is no evidence that Jesus worshipped with sacrificial offerings or approved of that practice. Rather, he agreed with the temple as a place of worship. Jesus could not endure that God's temple was blemished and abused by people. He gave the temple respect. He recognized the function of the temple as a place of spiritual worship which He emphasized to His Disciples and the woman in

³⁹ Webber, 34.

Sychar. Ferdinand Hahn did not classify the event of John 2:13-22 as a “cleansing of the temple,” but as “expulsion from the temple.”⁴⁰

Webber points out that “Second, Jesus viewed Old Testament institutions of worship as pointing toward Himself.”⁴¹ Traditional sacrificial offerings and systems have no meaning because of His Crucifixion. Jesus Himself is the completion of traditional worship in the Old Testament and the spiritual worship which several prophets insisted upon.⁴²

Early Christian Worship

There was considerable and rapid change in and out of Jerusalem after the death, resurrection, and ascension of Jesus Christ. The early Christian church could grow rapidly because of converts who brought experience from the synagogue.⁴³ The Disciples did not have a need for a new worship place or ritual form because they were already familiar with Jewish traditional faith, and converts were also familiar with synagogue worship.

There were two other reasons why the Disciples did not try to get a new worship place and ritual form. First is that there was a strong force from

⁴⁰ Ferdinand Hahn, The Worship of the Early Church, trans. David E. Green (Philadelphia: Fortress Press, 1973), 27-28.

⁴¹ Webber, 34.

⁴² Webber, 35.

⁴³ Ralph P. Martin, Worship in the Early Church (Grand Rapids: William B. Eerdmans Publishing, 1974), 19.

outside of early Christianity. The early Christian church could not ignore pressure from the Jewish tradition, the temple and the synagogue. The second reason is the possibility that early converts had encountered serious trouble between Christianity and the temple, or the synagogue.

These experiences of the early Christian community show us that there are three kinds of worship places. The first is worship in the temple. After Jesus' ascension, His disciplines gathered in the temple in Jerusalem, and worshipped:

Then he led them out as far as Bethany, and, lifting up his hands, he blessed them. While he was blessing them, he withdrew from them and was carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy; and they were continually in the temple blessing God. (Luke 24:50-53, NRSV).

They gathered in the temple, and had fellowship and worship time after the Pentecost event. This leads us to the conclusion that the early Christian church was expanding through meetings or worship.

The temple might not be the central place for early Christian worship. There was strong action toward the Jewish tradition in early Christian worship. Because of this, they seemed to gather at the temple.⁴⁴

The second place of early Christian worship was the synagogue. Synagogue worship gave early Christians many worship elements such as

⁴⁴ Oscar Cullmann, Early Christian Worship, trans. A. Stewart Todd and James B. Torrance (London: SCM Press, 1953), 9.

prayer, reading Scripture, interpretation of the Scripture, and praise.

According to the report of Acts 14:1-7, early Christians faced heavy resistance and criticism when they participated in Scripture debate in the synagogue worship. However, they were ready to suffer at the hands of suing, stone throwing, blows, imprisonment and even death.

The third worship place was homes. According to Acts 1:13-14, many Disciples gathered and prayed at the upper room. Paul also mentioned a “house church” in his letters (Rom. 16:5, 1 Cor. 16:19, Gal. 4:15). It was very important that the whole faith community gathered in one place in the early Christian era.⁴⁵

Worship Components in Early Christianity

According to William Maxwell, early Christian worship borrowed many essential worship components from the synagogue. “But Christian worship was not a precise copy of the Synagogue worship. There was a new emphasis and content in addition to the new revelation and the new spirit.”⁴⁶

Worship components in early Christianity can be found in Acts of the Apostles 2:42, 46 and 20:7. The important worship elements were sermon, prayer, and the breaking of bread. Oscar Cullmann insists that there was a

⁴⁵ Cullmann, 10.

⁴⁶ William D. Maxwell, A History of Christian Worship: An Outline of It's Development and Forms (Grand Rapids: Baker Book House, 1936), 3.

fixed formal worship style in early Christianity. At the same time there existed another worship style which consisted of “free and unrestricted spiritual utterances.”⁴⁷

The early church community used the Lord’s Prayer freely. The “Doxology” was added to the Lord’s Prayer later.⁴⁸ The sermon was a very important worship element in early Christianity. It was proclaimed by preachers, teachers, prophets, and exhorters.⁴⁹ The core of the sermon then was “Jesus is a Christ, or Jesus Christ is the Son of God.” Paul’s letters and Acts emphasize this message (Act. 2:36; 3:6; 4:10-12; 9:20; Rom. 1:4,9; 3:22-24; 1 Cor. 1:2-4).

Hymns were also an important element in early Christian worship. Ralph Martin assumes that hymns in worship did not appear as dam water, but rather, many hymns flowed into the early Christian worship from temple and synagogue worship.⁵⁰ He also points out that many hymns which could be interpreted in the view of Christianity were adopted from the Psalms in

⁴⁷ Cullmann, 21.

⁴⁸ Cullmann, 12.

⁴⁹ Jones, 75.

⁵⁰ Martin, 40.

the Old Testament.⁵¹ Philippians 2:6-11 is a hymn of Christ. “Jesus Christ is Lord” in verse 11 might be the culmination of the early Christian hymn.

The next component of their worship was a confessional formula. Though a fixed formula of Christian religion could not be found in early Christian worship, two short pieces of confessional, such as “Jesus is Christ” or “Jesus Christ is the Lord” are found.⁵²

The benediction formula and doxology were also important worship components. Cullmann explains why there are a lot of benediction formulas in Paul’s letters. Paul himself already considered that his letters should be read in front of the faith community during worship time.⁵³

The breaking of bread was a particular feature to early Christian worship. This term was used in Acts 2:42, and I. T. Jones indicates that the meaning of the breaking of bread was the same as “eating bread” in Mark 3:20, and “taking some food” in Acts 9:19.⁵⁴ According to 1 Corinthians 11:21, church members brought food from their home and shared. This is very similar to the “potluck” idea of today.

⁵¹ Martin, 42.

⁵² Martin, 54.

⁵³ Cullmann, 24.

⁵⁴ Jones, 78-79.

Baptism and the Lord's Supper

Baptism as a religious ceremony was used in many different settings. There were similar rituals in pagan religions in Persia, India, Egypt, and Greece, Japan, and China.⁵⁵ The ritual of Holiness in Numbers 19:2-10 and in Deuteronomy 23:10-11 in the Old Testament is a similar ceremony. The sprinkle action in both books might not be the same as baptism in the New Testament. Baptism in early Christianity originated with John the Baptist. Baptism by John the Baptist was a ceremony for those who wished to repent their sins. This is not the same as the moral Holiness of the two books in the Old Testament. There is no evidence that Jesus Christ directly baptized people in the New Testament. However, this lays important ground which shows baptism is one of the sacraments, as in Matthew 28:19.⁵⁶

One meaning of baptism is the position of worship theology on "repentance." A message from John the Baptist was "repent" (Matt. 3:2), and Jesus' first message in Galilee after the Temptation by Satan was "Repent, for the kingdom of heaven has come near"(Matt. 4:17). This command from Jesus and John the Baptist means that repentance is a

⁵⁵ So Yung Kim, 137.

⁵⁶ "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:19, NRSV).

precondition to be a member of the Christian community. This ceremony in the worship of the early Christian community is one of the Sacraments.

Baptism in the early Christianity was conferred to the repentant in the name of Jesus Christ (Acts 2:38, 10:48), and of the Lord Jesus (8:16, 19:5). Martin interprets this to mean that those who were baptized in the name of Jesus Christ or of the Lord Jesus gave Jesus Christ their spiritual ownership.⁵⁷

The new Testament does not specify much information regarding the Lord's Supper. The origin of the Lord's Supper was a target of serious controversy because of discrepancies between the Synoptic Gospels and the Gospel of John. A traditional view of the Lord's Supper, which was studied in the Synoptic Gospels, concludes that its origin is in Passover.⁵⁸ This traditional view is based on several documents in the Synoptic Gospels and 1 Corinthians (Matt. 26:17, Mark 14:12, Luke: 22:17,22-24, 1 Cor. 11:23-26). These documents indicate the Lord's Supper was held on "the first day of Unleavened Bread" (Matt. 26:17), or "the Passover lamb had to be sacrificed" (Luke. 22:7). However, John clearly mentions that the day

⁵⁷ Martin, 99.

⁵⁸ Maxwell, 5.

which Jesus Christ was arrested was the day before the festival of the Passover in John 13:1.

The appearance of a study which compared Jewish tradition with the Lord's Supper suggests that the origin of the Lord's Supper is not the traditional day in the Synoptic Gospels, but "Kiddush." Oscar Hardman mentions that the origin of the Lord's Supper could be the Kiddush which was held on Friday afternoons week by week. Through this traditional meeting, they had a social meal and religious conversation.⁵⁹ Jewish men had a small religious meeting every week which helped them prepare for the Sabbath. They also had "a simple meal of common bread and wine mixed with water, the cup being passed from one to another and prayer was offered" at this time.⁶⁰

It is necessary to compare the Kiddush with the Passover festival. The Passover supper was a family centered festival. The Kiddush was a supper for Jewish men. The Passover needed a sacrificed lamb, the Kiddush did not. The Passover used unleavened bread, the Kiddush used leavened bread. The Passover used several wine cups for the supper, the Kiddush used only one wine cup. There was Scripture reading in the Passover

⁵⁹ Oscar Hardman, A History of Christian Worship (London: University of London Press, 1937), 19.

⁶⁰ Maxwell, 5.

supper, and no reading in the Kiddush. Finally, the Passover was held once a year, and the Kiddush was held weekly.⁶¹

Gregory Dix presents the third theory regarding the origin of the Lord's Supper. He is concerned with the discrepancy between the Synoptic Gospels and the Gospel of John. He observes and supports the position of John. He points out that the Lord's Supper was a kind of friendship meal because the Supper was held one day before the Passover in the Gospel of John. In his theory, the friendship meal means "Chaburak."⁶²

He discusses several features of the Chaburak as evidence of the origin of the Lord's Supper. The first is that there was a host or leader in the Chaburak. The second is that they lifted up bread on a table, and split the bread. The third is that all people at the Chaburak table shared the bread.⁶³ The final feature of the Chaburak is that they lifted up their wine cups, and thanked God. Dix's assertion is a little extreme because some features of the Chaburak which Dix presents are also features of the Passover supper and the Kiddush.

⁶¹ Chang Bok Chung, 184.

⁶² Gregory Dix, The Shape of the Liturgy (London: Dacre Press, 1945), 50-70.

⁶³ Dix, 52.

Jeremias' role regarding the origin of the Lord's Supper is decisive.⁶⁴ He presents detailed evidence which can support the traditional view regarding the origin of the Lord's Supper. The traditional view in the Synoptic Gospels describes "a large room" as the place of the Lord's Supper. It is not the same as the Kiddush or the Chaburak.

The second controversy related to the Lord's Supper is the relationship between the Lord's Supper and the common meal of the faith community as a setting of early Christian worship. That is, what was the initial form of the early Christian worship. Webber asserts that the first worship of the early Christian church appeared in the context of a general meal on the basis of Acts 2:42.⁶⁵ Cullmann also confirms this assertion through *Didache*:

It may be taken as agreed that the oldest celebrations of the Lord's Supper took place in the setting of an actual meal, in which the drinking of wine was not absolutely necessary as we find from Acts, which speaks only of 'breaking of bread' and of nothing else.⁶⁶

Webber affirms that worship of early Christianity is a combined form of the meal with the Lord's Supper.⁶⁷ Cullmann also rejects an assertion that a service of the Word was separated from the breaking of bread in the

⁶⁴ Martin, 112.

⁶⁵ Webber, 53.

⁶⁶ Cullmann, 14.

⁶⁷ Webber, 53-55.

beginning of early Christianity. He asserts that separation of the breaking of bread from the service of the Word was a later development.⁶⁸

In the works of Justin, who, about the year 150, is the first to give a complete description of a Sunday gathering of the community (*Apol.* I,67), it seems that the two parts are already united; yet even as early as this we are dealing with a later development.⁶⁹

Cullmann points out that there was no worship without the Lord's Supper in the early Christian community. He presents Acts 20:7-20 as a foundation of his assertion.⁷⁰

Jeremias agrees with Cullmann's and Weber's assertions. He mentions that the people of early Christianity had a meal first in their worship, then they shared the Lord's Supper because they regarded the Lord's Supper as a precious tradition of the church.⁷¹ The combined worship style of the beginning of the church had the potentiality to split into two different styles as Paul mentions in 1 Corinthians 11:34.

Ancient and Medieval Worship

There are five sources by the third century which can give us sources regarding ancient worship. The first source is the First Letter of Clement of

⁶⁸ Cullmann, 27.

⁶⁹ Cullmann, 27.

⁷⁰ Cullmann, 29.

⁷¹ Joachim Jeremias, The Eucharistic Words of Jesus, trans. Norman Perrin (Philadelphia: Fortress Press, 1966), 103-05.

those days, but rather about exhortation; many worship elements however, which could be found in the fourth century, were written in this letter.⁷² The second is the Letter of Pliny the Younger, Roman Governor of Bithynia in Asia Minor, to his Emperor Trajan. This letter contains records that Christians gathered to worship on the day of the Lord which seemed to be on Sunday, and the church shared Agape through its worship.⁷³ The third is The Teaching of the Twelve Apostles, usually called The Didache. According to this book, Christian worship was held on Sunday, and Agape was executed with the Lord's Supper in the worship. Moreover, the church might meet on Wednesday and fast on Friday.⁷⁴ The fourth source is the Apology of Justin Martyr to the Emperor Antonius Pius. Justin concretely mentions baptism and the Lord's Supper in public worship.⁷⁵ The final source is The Apostolic Tradition by Hippolytus, often called The Egyptian Church Order. This work is a non-fixed prayer of consecration in worship and was written in the source.⁷⁶

⁷² Jones, 87-88.

⁷³ Jones, 88.

⁷⁴ Jones, 88.

⁷⁵ Jones, 88-90.

⁷⁶ Jones, 90.

The conversion of the Emperor Constantine the Great brought dramatic changes to Christian history and Christian worship. Due to his conversion, Christianity changed rapidly, and Christian worship was no longer a secret meeting. Theology and worship style also developed during this period. After his conversion, several churches in very influential cities under the Roman Emperor appeared. Theology and worship developed with unique styles due to these churches which were influenced by culture, tradition, and the history of these cities.⁷⁷

Although these churches, theology, and worship were influenced by various elements of these cities, every worship service consisted of two major pillars: a service of the Word and the Lord's Supper. Every worship service developed colorfully in its culture, tradition, and context.⁷⁸ Not only did the simple worship style of the early church become more complex, but also new worship styles were born in their different contexts.

Although Maxwell differentiates the "Antioch Rite," the "Alexandria Rite," and the "Rome Rite" according to common and original characteristics,⁷⁹ Webber divides them into two different styles: the "Constantinople Rite" as a predecessor of the Eastern Liturgy, and the "Roman Rite" as a predecessor

⁷⁷ Webber, 63.

⁷⁸ Richard M. Spielmann, History of Christian Worship (New York: Seabury Press, 1966), 39-40.

⁷⁹ Maxwell, 34-36.

of the Western Liturgy.⁸⁰ The Constantinople Rite became the mother of the Byzantine Rite in the Eastern church. Psalmody and Litanic prayer developed through this worship style.⁸¹ Characteristics of the Eastern liturgy can also be explained. The first characteristic is that Byzantine liturgy had a high degree of ritual. Webber describes Byzantine worship as, “highly ceremonial, gloriously beautiful, and deeply mystical.”⁸² The second characteristic of Byzantine liturgy is in “procession.”⁸³ The procession of the church has two kinds of entrances: the Little Entrance and the Great Entrance. This colorful expression of its worship was due to the fact that the Eastern church tried to use imagery of heavenly worship which is written in Revelation, chapters 4 and 5:

The concern of Eastern worship is to bring heaven down to earth and transport earth to heaven. It is born of the conviction that we earthlings join in that heavenly assembly. No beauty can surpass the beauty of God on His throne encircled by His creation and His creatures worshipping Him.⁸⁴

Sources for the Western church worship are, however, fewer than those of the Eastern church. Some sources are of the latter period. The tradition

⁸⁰ Webber, 63-66.

⁸¹ Kuen Won Park, Ohneulyi Yebaeron [Current worship theology] (Seoul: Christian Literature Society, 1992), 28.

⁸² Webber, 63.

⁸³ Kuen Won Park, 28.

⁸⁴ Webber, 64.

in the Western church also consisted of two axes of a service: the Word and the Lord's Supper. Worship of the Western church applied to "spirit of pragmatism" of the Roman,⁸⁵ and, as a result of this application, construction of church and worship contents were simplified.⁸⁶ Liturgies of the Western church split into the Gallican Rite and the Roman Rite after A.D.500. The Gallican Rite pervaded into all European areas, although this rite was persecuted by Pope and Charlemagne in the ninth century, and then disappeared.⁸⁷

After the disappearance of the Gallican rite, the Roman rite took an initiative in the Western church. Tiny changes in the rite took place continuously before the Reformation. There was no big development of the Roman rite in the Western church from the simple worship style in the third century, which dominated throughout Europe to the medieval era.⁸⁸ Jones points out that the Western church style of worship in medieval times corresponds with the style of worship in ancient times.⁸⁹

⁸⁵ Webber, 66.

⁸⁶ Bard Thompson, ed., Liturgies of the Western Church (Philadelphia: Fortress Press, 1961), 41-42.

⁸⁷ Jones, 100.

⁸⁸ Spielmann, 55.

⁸⁹ Jones, 105.

Nevertheless, the meaning of the Western worship in medieval times changed through two movements in the church: mysticism and the monastic movement. Among them, mysticism in the Western church had an immense influence on the meaning of worship. The worship of the church had been changed to a mystical rite. This was not a form or style, but a change of theology and the understanding of worship. The use of Latin in worship alienated the congregation from the clergy, and excessive emphasis on an epiphany of God made the congregations spectators of worship.⁹⁰

Conceived as the extraordinary mystery of God's manifestation, the Mass lost some of its association with ordinary life. This is seen in the tendency of the people to adore the Crucified Redeemer concealed under the appearance of bread and wine, rather than to communicate in his Body and Blood. It is also seen in the introduction of unleavened bread in the first half of the ninth century, which presently appeared in the form of a pure white water.⁹¹

The shift of the Western church to mysticism made the Lord's Supper a mystical rite in the way "Christ was present in the bread and wine."⁹² The

⁹⁰ Webber, 68.

⁹¹ Thompson, 43.

⁹² Spielmann, 56.

Western church declared “transubstantiation” the official doctrine of the church:⁹³

Christian worship became something radically different from the worship of the New Testament Church. It was diverted into a different channel. Its purpose and direction were shifted, or reoriented. A whole set of alien ideas became associated with it. The very nature of Christianity itself was modified.⁹⁴

The Reformation and the Reformers

Early in the sixteenth century, when the Reformation was needed in the church, worship in the Roman Church had already seceded in spirit and in form from the early Christian worship. The church lost the essence of worship which Jesus taught, and its worship fell into a deep mannerism and commercialism. This situation led to the reformation of the church and its worship.

Martin Luther was the most conservative person among the reformers. Luther believed that true preaching and reading of the Scriptures are the most significant part of worship,⁹⁵ and he urged that worship in the Christian community should be performed in the congregations’ own language. Because of this, many hymns and spiritual songs were translated into

⁹³ Spielmann, 57.

⁹⁴ Jones, 113.

⁹⁵ Jones., 157.

German. He also believed that the Lord's Supper should be held every Sunday, and recognized Latin worship for special purposes.⁹⁶

A German Mass by Luther was a different form of worship. In this worship, he placed the worship of the Word and preaching in the first half, and put hymns and spiritual songs sung by all people. Luther also simplified the Lord's Supper. He eliminated lot of short prayers in the Lord's Supper.

Luther closely followed the teachings of the Roman Church regarding the Sacraments in his book Babylonian Captivity of the Church. In this book, he mentions two great meanings of the sacraments which prove God's promise. He recognized the baptism as a forgiveness of sins and the Lord's Supper as a symbol of unification with Jesus Christ.⁹⁷ Luther fiercely disagreed with a sacrament of repentance which the Roman Catholic church had abused.⁹⁸ Luther points out "how ultimately worship depends entirely on God's activity, not that of human beings."⁹⁹ That is, he tried to make a worship by God's grace, meaning that every initiative is found in God.

⁹⁶ Chang Bok Chung, 103.

⁹⁷ Williston Walker, A History of the Christian Church (New York: Charles Scribner's Sons, 1969), 345.

⁹⁸ Paul Tillich, A History of Christian Thought, ed. Carl E. Braaten (New York: Harper & Row, 1968), 234.

⁹⁹ James F. White, Protestant Worship (Louisville: Westminster/John Knox Press, 1989), 39.

Luther rejected the “transubstantiation” of the Roman Catholic. He believed that the presence of God only exists in those who believe in Jesus Christ. “Consubstantiation” was a name in Luther’s theology regarding the Lord’s Supper that was named by other theologians later could not correspond to his theology. On the question of presence of God in the Lord’s Supper, Luther stated “to speak of the presence of the body of Christ in, with, under, around, and behind the bread and wine.”¹⁰⁰

Ulrich Zwingli was a more radical reformer of the worship than Martin Luther. Although most reformers believed that worship should be returned to its original position in early Christianity, Zwingli emphasized the importance of the Word in worship. Zwingli’s radical worship theology rejected many worshipful elements in Zwingli’s church such as “using organ, general hymns, vestments, pictures, and anything else that would detract from the centrality of the Word.”¹⁰¹ This belief of Zwingli destroyed the balance of the Word and the Lord’s Supper found in early Christian worship. He restricted the Lord’s Supper to four times in a year. His theology and teaching have crept into the Baptist church, the Presbyterian church, the

¹⁰⁰ Justo L. Gonzalez, The Reformation to the Present Day, Story of Christianity, vol. 2. (San Francisco: Harper & Row, 1984), 36.

¹⁰¹ Webber, 76.

congregational church, and the independent church throughout the Puritan era in England.

Whereas Luther's faith was dynamic, Zwingli's was static. To him, faith was health of spirit, and it was influenced by Erasmus who was a humanist. Zwingli's theology of humanism applied to his theology of worship, and he tried to simplify its worship style.¹⁰² He did not regard "the Lord's Supper as a means of grace, or as the norm of Christian worship."¹⁰³

John Calvin was the most radical among the reformers. His views become the Scripture and the norm of early Christian worship.¹⁰⁴ Calvin's main concern in his reformed church was a recovery of "corporate worship." Therefore, he leaned toward making a worship in which all the congregations were able to participate in the Lord's Supper. He also wanted to read a Scripture and to preach the Word through the worship. Calvin opposed the excessive emphasis on the Word placed by Zwingli in worship. Calvin's main concern regarding worship was to keep a balance between the Word and the Lord's Supper, and he strongly insisted that the Lord's Supper should be executed every Sunday.¹⁰⁵ Though he wanted to hold the Lord's

¹⁰² Gonzalez, 51.

¹⁰³ Maxwell, 81.

¹⁰⁴ Raymond Abba, Principles of Christian Worship (London: Oxford University Press, 1957), 27.

¹⁰⁵ Thompson, 185.

Supper as the central weekly service, when he arrived in Geneva, he could only get permission to celebrate the Lord's Supper monthly.

Calvin also insisted on a simplification of worship. Therefore, he believed that the worship of the reformed church should be freed from the cumbersome disturbance of the Roman Catholic church practice, and instead be a spiritual worship informed by truth and spirituality:

For Calvin, a profusion of external forms was an encumbrance upon the "spiritual" worship of God, a service of the "heart." He expressed this in a variety of ways. In The Necessity of Reforming the Church, he argued that external worship is an evasion; by performing all manner of ceremonial "subterfuges," men really hope to escape the need of giving *themselves* to God.¹⁰⁶

To Calvin, the Sacraments took an intermediate position between Luther and Zwingli. He understood that Sacraments were "a means of God's grace."¹⁰⁷ "Calvin affirmed that the presence of Christ in the Lord's Supper is real, although spiritual."¹⁰⁸ Because of this, Calvin insisted that a minister should take both positions of the Word and the Lord's Supper. A minister's task and office are not only to proclaim the Word, but also to give the congregation God's grace and spiritual presence through the Lord's Supper every Sunday.¹⁰⁹

¹⁰⁶ Thompson, 195.

¹⁰⁷ Spielmann, 79.

¹⁰⁸ Gonzalez, 68.

¹⁰⁹ Maxwell, 116.

Worship of Wesley and Methodism

The Methodist movement began in the eighteenth century in England, and was initiated with the same spirit as the early Reformers in the sixteenth century. The Methodism movement was a sprout of the Reformation in England.

There were two elements in the background of the early Methodist church worship. The first element was tradition and worship from the Anglican church. The second was more traditional elements from the Puritans. Although a great-grand-father and a maternal great-grand-father of John Wesley's had been ministers of the Anglican church, they did not obey and follow a worship form which the church had established, and they were excommunicated by the church.¹¹⁰

The strongest influence in worship theology for Wesley was an encounter with the Moravians. Kenneth B. Bedell mentions that John Wesley's discovery of the Moravian community and his observations of German Pietists was a decisive event in the worship of the Methodist church.¹¹¹ Wesley realized the importance of conversion and the personal experience of grace through the encounter with the Moravian community. Moravian's Pietism gave birth to a new worship form in the Methodist

¹¹⁰ Pak, Yebaeyi Jae Balkyun [Rediscovering of Christian Worship], 139.

¹¹¹ Kenneth B. Bedell, Worship in the Methodist Tradition (Nashville: Tidings, 1976), 10.

church. The worship form of the classical Protestant was mingled with the personal element of German pietism in the Moravian community.¹¹²

Among the many contributions of the Methodist church to the Protestant church, the following four contributions are very important in the theology of worship. The first contribution occurred in 1739, when John and Charles Wesley published Hymns and Sacred Poems. This book gave people in England spiritual vitality and brought hymnody to the Methodist worship.¹¹³

Wesley's hymnody had five characteristics. The first is that the hymns recovered "the forgotten treasures of Christian Spirituality."¹¹⁴ Bedell says that "under his guidance, hymns become instruments of instruction and tools of conversion."¹¹⁵ The Methodist hymn, an expressive form of personal experience and confession, could be persuaded in the spirit of the congregations. The second characteristic is that the hymns were followed by other classical Protestant churches and the Puritans. They were using only Psalms and Scripture as hymns in their worship because of the emphasis on personal faith, experience, and confession expressed in the

¹¹² Webber, 82.

¹¹³ Pak, Yebaeyi Jae Balkyun [Rediscovering of Christian Worship], 145.

¹¹⁴ Evelyn Underhill, Worship (New York: Harper and Bros., 1936), 305.

¹¹⁵ Bedell, 16.

words of the hymns. The hymns of the Methodist church were a revolutionary change in those days.¹¹⁶

The third characteristic of Wesley's hymns is that he expressed his passion in Eucharistic worship. He published a hymn book Hymns of the Lord's Supper in 1745, which contained 145 hymns composed and prepared for the Lord's Supper.¹¹⁷ The fourth characteristic is that his hymns were made not only for the Lord's Supper, but also for all fields of worship and Christian faith. His hymns included all fields of theology, dogma, revivalism, pietistic life, ecumenical spirit, and worship elements. Bedell describes Wesley's hymns like this:

Hymns were part of open air preaching, class meetings, love feasts, watch night services, and covenant services, as well as the celebration of Holy Communion. It would probably surprise Wesley to find so many hymns from the eighteenth century in use in twentieth century Methodist worship services. He wrote hymns for specific situations and specific congregations. They were to be an expression of the people as they participated in corporate worship.¹¹⁸

The final characteristic of Wesley's hymns is that he intended the hymns for the whole congregation. Therefore, he did not want the hymns

¹¹⁶ Webber, 82.

¹¹⁷ Pak, Yebaeyi Jae Balkyun [Rediscovering of Christian Worship] , 146.

¹¹⁸ Bedell, 15-16.

sung by a church choir, but intended them to be sung by the whole congregation during worship.¹¹⁹

Wesley's second contribution to the theology of worship was the balance between the worship of the Word and the Lord's Supper. In the first rule of Methodism, John Wesley insisted that people attend public worship every Sunday in order to participate in the Lord's Supper.¹²⁰ He strongly demanded that the congregations participate in the Lord's Supper regularly in order to grow in the grace of Jesus Christ, and to extend their faith to their lives.¹²¹ This emphasis on participating in public worship and the Lord's Supper every Sunday is helpful in understanding Wesley's theological position regarding the Lord's Supper. To Wesley, the Lord's Supper is the only way to salvation at points of the past, the present and the future. That is:

- (1) To represent the sufferings of Christ which are past, therefore it is a memorial.
- (2) To convey the first-fruits of these sufferings in present graces, therefore it is a means. And
- (3) To assure us of glory to come, therefore it is an infallible pledge.¹²²

¹¹⁹ Bedell, 16.

¹²⁰ Abba, 39.

¹²¹ Colin W. Williams, John Wesley's Theology Today (Nashville: Abingdon Press, 1960), 158.

¹²² George Osborn, The Poetical Works of John and Charles Wesley, vol. 3 (London: Wesleyan-Methodist Conference Office, 1868), 186.

The third contribution of John Wesley is His expansion of the worship place and time to the congregations' living places. He tried to shift the worship place from church to home and worship time from Sunday to every day. He believed that anyone who has had a conversion experience can lead a Bible class or a prayer meeting because the leader has gifts of the Holy Spirit. Thus, the pastor could share his role with the lay people at home and the Sunday Christian becomes the everyday Christian. The church also becomes a worship place at home. Robert Webber explains the change of the worship concept as follows:

A second significant influence of Revivalism was the shift of daily worship from the church building to the home. Because the converted layman had gifts for praying and teaching Scripture daily, morning and evening prayer was moved from the church into the home where the father became minister to his family. In this change, the stress on personal involvement and the exercising of gifts for ministering were developed in the home and then made available in the free worship in the church meeting.¹²³

This change of worship was a consequence of combining evangelizing and theologizing by John Wesley. His main theological concern was a "folk theology."¹²⁴ That is, he tried to help them convey the essence of the Christian Gospel and to have a sense of the integrity of faith through a

¹²³ Webber, 83.

¹²⁴ Pak, Yebaeyi Jae Balkyun [Rediscovering of Christian worship], 141.

mediocre language. He expressed a correspondence between faith and daily life, and theology and ministry in his theology of worship.¹²⁵

The final contribution to worship by John Wesley is that he established “the watch night service” and “the covenant service.” Those who were involved in “band,” which Wesley organized, took over not only a duty to live the spirituality of Christ, but also a role as a witness of Christ. They prayed and praised God through the watch night service which they learned and adopted from the Moravian community.¹²⁶ The watch night service was a very free style of worship which had no set order,¹²⁷ it began at eight or nine in the evening and lasted until midnight.¹²⁸ The watch night service was held “once a month on the Friday night nearest the full moon,”¹²⁹ and Wesley inevitably held a regularly service on New Year’s Eve.¹³⁰

The covenant service came from the heritage of the Presbyterian church, and developed over a longer period of time.¹³¹ Although this service emerged from the Puritan tradition and the classical Presbyterian church,

¹²⁵ Pak, Yebaeyi Jae Balkyun [Rediscovering of Christian worship], 141.

¹²⁶ Pak, Yebaeyi Jae Balkyun [Rediscovering of Christian worship], 140-41.

¹²⁷ Bedell, 21.

¹²⁸ Bedell, 21.

¹²⁹ Bedell, 21.

¹³⁰ Bedell, 22.

¹³¹ Pak, Yebaeyi Jae Balkyun [Rediscovering of Christian worship], 141.

Wesley understood that the covenant service was based on the practices of the early Christian church.¹³² One purpose of the covenant service was to endow God's people with God's covenant, and to reaffirm Christian commitment.¹³³ Bedell describes a figure of the covenant service in the Methodist church like this:

In its final form, it began with an explanation of the meaning and purpose of covenant. The congregation would stand to indicate assent, and each person would sign his/her name to the covenant. The service was followed by Holy Communion.¹³⁴

¹³² Bedell, 22.

¹³³ Pak, Yebaeyi Jae Balkyun [Rediscovering of Christian worship], 141.

¹³⁴ Bedell, 22.

CHAPTER 3

Worship in the Korean Methodist Church

Traditional Religions of Korea

To understand not only the Korean Methodist Church, but also the Christianity of Korea, one needs to know and to understand the several traditional religions of Korea. Dr. Dong Sick Yoo asserts that to know and to understand traditional religions of Korea, people need an understanding of ancient Korea culture, which existed before foreign religions such as Buddhism, Confucianism, and Taoism had been transmitted.¹

Dr. Yoo presents three characteristics of this ancient Korean culture. The first characteristic is that the ancient settlers of the Korean peninsula performed a sacrificial rite to the “supreme god.” The second is the effect of wars and agriculture on religion. The final is that drinking and dance were regarded as very important elements of the sacrificial rite. Those elements could lead people to ecstasy and trance.² Dr. Yoo believes that these characteristics of the ancient religions of Korea formed a prototype of the Korean Shamanism and also influenced Buddhism, Confucianism, Taoism,

¹ Dong Sick Yoo, Hanguk Sinhakgi Kwangmaek [A ledge of Korean theology] (Seoul: Junmangsa, 1982), 15.

² Yoo, 15-16.

and even Christianity.³

According to the Shamanistic religious view, religion does not consider the world beyond and future world. The most distinctive characteristic of Shamanism is that the religion is mundane and blessing-orientated. Shamanism is not concerned with horizontal social relationships among people and society. The only concern is the vertical relationship between the supreme god and oneself.⁴ This concern regarding vertical relationship between the supreme god and oneself affected Korean Christianity directly and indirectly. It is true that Korean Christianity is criticized from inside and outside of the church, yet a lot of these criticisms relate to the blessing-orientational faith and the vertical relationship between God and oneself found in its Shamanistic origins.

Buddhism and Confucianism are the backbones of Korean religious history, whereas Shamanism is an underground religion among the people. Buddhism was transmitted to Korean from the Chinese mainland during the Three Kingdoms period,⁵ according to some traditional and historical

³ Yoo, 16.

⁴ Ki Hyun Kim, Hanguk Kyohwoiyi Yebaewa Saenghwal [Worship and life of the Korean Church] (Seoul: Yangsugack, 1984), 65.

⁵ the three Kingdoms were Koguryo, Paeje, and Silla. In Koguryo, during the reign of King Sosurim, Shuntao from Chien-tsin in northern China introduced Buddhism (372). In the kingdom of Paekje, an Indian monk named Marananta arrived by sea via Tsin China to introduce Buddhism (384). In Silla, another Indian monk named Mukhoya preached Buddhism, but he was subjected to oppression. After a hundred years, following the martyrdom of a famous monk named Echadon,

sources as Samguk Sagi (The Historical Record of the Three Kingdoms), and Samguk Yusa (The History of the Three Kingdoms).⁶ Silla, which unified the Three Kingdoms, adopted Buddhism as a national religion of the kingdom. In the early period of the Koryo dynasty after the destruction of Unified Silla, the dynasty developed Confucianism. Yet later, Buddhism was protected by the state and the aristocracy.⁷ As a result, many temples were constructed, and the titles of Wangsa which means Royal Priests, and Kuksa which means National Priests, were conferred on famous monks. Koryo's Buddhism made great contributions to the development of Korean society and culture. As it grew, temples began to own large tracts of farmlands as well as large numbers of slaves. Monks also engaged in decadent lifestyles or participated in secular activities. Because of these reasons, people were critical of Buddhism during the days of Koryo.⁸

The Chosun dynasty, which was founded by the gentry and the military during a period of crisis and confusion in the fourteenth century, oppressed Buddhism, temples, and monks. The dynasty used a Confucian centralized

King Pophung officially recognized Buddhism (572). See Ki Baek Lee, Hanguksa Sinron [New theory of Korean history] (Seoul: Iljogak, 1976), 76-77.

⁶ Robert Evans Buswell, Jr., "Buddhism in Korea," in Buddhism and Asian History, eds. Joseph M. Kitagawa and Mark D. Cummings (New York: Macmillan Publishing, 1989), 151.

⁷ Ki Baek Lee, 161-62.

⁸ Ki Baek Lee, 162.

power structure based on metaphysics. The ruling class, as it propagated Confucian-centered state policies, oppressed and changed traditional folk beliefs and Buddhism. The oppression toward Buddhism by the Chosun dynasty caused Buddhism to disappear from the center of the political power structure. Yet, Buddhism was able to preserve its life-line as the religion of commoners for a small portion of the population.⁹

Because of the tolerant spirit of Buddhism, Shamanism had a deep effect on Buddhism. This is a reason why Buddhism is called the “Blessing-orientational religion.”¹⁰ Korean Buddhism began to migrate to the mountains from the palace and spread after the oppression of the Koryo government. Buddhism temples were erected in the mountains. This made believers of Buddhism go to the temples in the mountains for their religious life. This historical and religious transition had a huge effect on Korean Christianity in two major ways.

The first way is that Korean Christians have an unbalanced attitude toward the church regarding “the gathering church” and “the scattering church.” Korean Buddhists believe the temple is a place to go and visit. This religious outlook affected the Korean Christian church as well . This shows that Korean Christians regard the church as the “gathering place.”

⁹ Ki Baek Lee, 240.

¹⁰ Ki Hyun Kim, 76.

That is, the Korean Christians are conscious of the gathering church, yet they do not have an understanding of the scattering church. This consciousness gives birth to different religious views of the church inside and out, Sunday faith and weekday faith.

The other is escapist faith. Buddha, who was also called Siddhartha and Gautama, escaped from His family, people, and society to achieve “Nirvana.” Escapism and pessimism can be found in Buddhism.¹¹ A denial of existence is a starting point in Buddhism to reach “Nirvana.”¹² Buddhists believe that salvation means escape from their real lives and to achieve “Nirvana” as a “non being state” because all of existence is grief and suffering.¹³ It is hard to find social issues and social salvation in Buddhism. They emphasize individual rather than group salvation.

These kind of religious views flowed into the Korean Christianity. Most preaching of the early Korean Christianity focused on individual salvation, and faith, and not on social issues.¹⁴ Many conservative denominations

¹¹ Joseph M. Kitagawa, Religions of the East (Philadelphia: Westminster Press, 1960), 157-59.

¹² Kitagawa, 162.

¹³ Ki Hyun Kim, 95.

¹⁴ Ki Hyun Kim, 96.

among Korean churches were antagonistic to social movements and participation in social and political issues of other denominations.

Confucianism was transmitted to Korea during the Three Kingdoms period. To understand Korea, it must be realized that Confucianism is the basis of all early Korean thought. Confucianism is essentially the political philosophy of Korea. In Korea, the birth of Chosun meant to oust the Buddhist king and ruling class of the Koryo dynasty.¹⁵ That is, the birth of Chosun was the replacement of Confucianism by Buddhism. In the early days of Chosun, the Confucianists split into two groups: the opposition escapists who steered clear of politics, and the royalists, who helped in the establishment of the new kingdom. The causes of the split could not be reconciled nor perpetuated as a practical condition of the Confucian spirit and came to sow the seeds of conflict among the bureaucratic scholarliterati. The two Confucian factions not only claimed superiority over each other but also differed in their interpretation of Neo Confucianism, thus creating an academic division as well. Of course, the two also opposed each other in their political stands.¹⁶

¹⁵ Ki Baek Lee, 200-01.

¹⁶ Ki Baek Lee, 258-59.

The issue of the Rites of Confucianism became a point of controversy and bloody struggles took place for political hegemony among bureaucrats from the end of the seventeenth century to the early eighteenth century. This controversy derived from the fact that the verdict of victory or defeat was arbitrated by the monarch, who was not an expert on these matters.

Korean realist scholars attempted to transform Chinese Confucianism into a system of thought comfortable to Korean reality. In the process of the modernization of Korea, a group of scholar-literati who attempted the rejection of foreigners, attempted to replace its principal spirit with that of combative action.¹⁷ The Confucian scholars failed to present formulate their own country from falling into the hands of the foreigners, and were forced to seek their own justification for rejecting foreigners in advance of reform within their own society. However, their justification could be found except in the Confucianism in which they were brought up.

“Spirit of balance” and “philosophy of Harmony” are essentials of Confucian teaching.¹⁸ There is no confrontation and standing face-to-face. This assertion from Confucianism can apply to both “good and evil.”

¹⁷ Jong Ho Bae, Hanguk Yoohaksa [The Confucianism history of Korea] (Seoul: Yunsei University Press, 1973), 240.

¹⁸ Pong Bae Park, Kidokkyo Yoonriwa Hanguk Moonhwa [Christian ethic and Korean culture] (Seoul: Sung Kwang Publishing, 1982), 333.

Precisely speaking, there is no concept of evil.¹⁹ According to Confucianism, good and evil should be an adjustable relationship rather than a confrontational relationship. This kind of conception is in opposition to the Christian concept of “good and evil.”

The harmonic idea of Confucianism relates to important family values. Confucianism expands family values to relatives, neighbors, communities, and even nations. Confucianism is a religion which asserts horizontal relationships.²⁰ This philosophical and religious concept made the Christian worship a formal ceremony in Korea.²¹

The Pastor-Centered Worship and Passive Worship

Worship is to sacrifice and to offer for God. Jesus taught a woman who lived at a city of Sychar, Samaria, how people participate in worship through John 4:23-24.

“But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. God is spirit, and those who worship him must worship in spirit and truth.” (John 4:23-24, NRSV)

Sacrificial worship is also mentioned in 1 Peter 2:5: “like living stones, let yourselves be built into a spiritual house, to be a holy priesthood, to offer

¹⁹ Pong Bae Park, 341.

²⁰ Pong Bae Park, 349-50.

²¹ Ki Hyun Kim, 75.

spiritual sacrifices acceptable to God through Jesus Christ.” The Bible teaches us what true worship is. True worship is to sacrifice and to offer our whole spirit, intelligence, emotion, attitude and everything to God. When we sacrifice and make offerings to God, we can meet God as a Spirit through worship. To sacrifice and to offer worship means to participate in worship, and to meet spiritual God. Yet, in this sense, to participate does not mean to attend worship. True participation is to melt into the worship.

Worship style and the progression of the Korean Methodist Church is very much pastor-centered. Everything which is related to worship is presented by the pastor. Pastors organize the order of the worship, decide who takes charge for a representative prayer during the worship, and preside over the worship. There is little left for the worshipers to do. When a pastor leads worship, the participants just follow whatever the pastor does. The worshipers are simply onlookers and window-shoppers.

Although there is a worship committee and committee members, there is little that they can do because the pastor of the church directs the order of the worship. The pastor makes worship orders, and the pastor orders to committee members. The worship committee cannot participate in constructing worship order, and the whole authority regarding worship is given over to the pastor.

The progression of worship is led by the pastor. Of course, a pastor can be a presider, a prayer giver, a preacher and a blessing giver. Yet, a pastor may not possess every role regarding the worship. In the Korean Methodist Church, the pastor always takes the role of presider, with the exception of special worship. Scripture reading, response reading and announcements are the pastor's portion. The congregations only follow what the pastor does. It is a pastor-centered worship. All congregations in worship are passive. There is no interaction among God, the pastors, and the congregations.

The method of worship of the congregations is very simple. They simply bring in their Bibles and hymnals. After they sit down in the church, most of them do not need to move or to respond to what is going on. This role of lay people in worship is a crucial question for the renewal of worship in the Korean Methodist Church.

Preaching-Centered Worship

John Wesley believed the Lord's Supper was very important. He emphasized that the church should perform the Lord's Supper as often as it could. This is a very important Methodist tradition, yet, the Korean Methodist Church lost this spirit of the Lord's Supper by not carrying it out. From the early church, Christian worship kept a balance between the Word and the Lord's Supper as

John Wesley had emphasized. Jean Jacques von Allmen insists that the worship which Jesus instituted is not a preaching-oriented one.²²

The reason why the Korean Methodist Church lost the value of the Lord's Supper is that the church overemphasizes the Word in worship. Most churches in the Korean Methodist tradition observe the Lord's Supper only two or three times yearly: Easter Sunday, Thanksgiving Sunday, or the World Communion Sunday. Most churches and pastors consider the main core of the worship to be preaching. The Korean Methodist Church is a church which depends on preaching.

Preaching in the Korean Methodist Church occupies over half of the whole worship time. There are no statistics regarding preaching time, but most pastors preach about forty minutes. These long preaching times leave no time in which the Lord's Supper can take place. Therefore, preaching is the first and essential element of the worship in the Korean Methodist Church.

The Emotional and Blessing-Oriented Worship

A blessing in the Old Testament is quite mundane and materialistic, and this Judaic conception of blessing is very similar to the conception found in Korea, China, and Japan. God several times made promises to Abraham and his offspring to give them the Land of Promise and descendants like the dust of the earth as a symbol of the blessing in Genesis 12 and 13. Of

²² Jean Jacques von Allmen, Worship: Its Theology and Practice (New York: Oxford University Press, 1965), 112.

course, Abraham took a promise from God not only for these kind of mundane and materialistic blessings, but also for spiritual blessings as the people of God.

King Solomon also received many blessings from God. Even though he really wanted to learn wisdom from God, God gave him not only God's wisdom but also riches, honor, and longevity for which King Solomon did not ask.²³ As in the case of Abraham and his offspring, for King Solomon, the conception of God's blessing in the Old Testament is more mundane and materialistic than the conception of a blessing in the New Testament.

According to the New Testament, Jesus taught people that a blessing from God is to inherit the kingdom of God and to have an eternal life in the Gospel of Matthew 25:34.²⁴ Paul wrote that God gave people a blessing that they can be sons of Jesus Christ in his letter Ephesians 1:3-5. Of course, a spiritual blessing such as eternal life is found in the Old Testament,²⁵ and a material blessing is also found in the New Testament.²⁶ Yet, Jesus emphasized and taught people that an ultimate blessing from God is not a

²³ See 1 Kings 3:13-14.

²⁴ "Then the king will say to those at his right hand, 'Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world'" (Matt. 25:34, NRSV).

²⁵ "It is like the dew of Hermon, which falls on the mountains of Zion. For there the Lord ordained his blessing, life forevermore" (Ps. 133:3, NRSV).

²⁶ "Beloved, I pray that all may go well with you and that you may be in good health, just as it is well with your soul" (3 John 1:2, NRSV).

Judaic blessing, as in the Old Testament, but a spiritual one. Jesus made His disciples aware of what the first importance is, and how they could get on a mountain in Galilee.²⁷ This lesson, regarding the spiritual blessing by Jesus, means that the essential blessing of Christianity is not a mundane and material one, but spiritual: the kingdom of God and eternal life.

A blessing of Christianity is to be a son or a daughter of God, and to unify with Jesus Christ. A good of worship should be adjusted to this spiritual blessing. Nevertheless prayer and preaching in the Korean Methodist Church focuses on a mundane and material blessing such as the Judaic one. Most prayers to God regard mundane and material blessings. It is difficult to find a prayer of thanksgiving and praising to God. It is hard to find future-oriented prayer as an ultimate goal of Christianity in these churches.

Although pastors of the Korean Methodist Church preach very spiritual messages through their pulpits, it is true that not only are there many mundane and material blessing-oriented elements, but also elements of exorcism found in their preaching. Pastors know that people are more attracted to visible and tangible blessings than invisible and intangible to spiritual ones. In many cases, pastors intentionally preach this kind of

²⁷ “But strive first for the kingdom of God and his righteousness, and all these things will be given to you as well” (Matt. 6:33, NRSV).

sermon to put together many congregations, and congregations have some responsibility. Still, Korean Christianity has been influenced by three major religions: Shamanism, Confucianism, and Buddhism. These three religions dominated the Korean people at every historic stage as much as a main religion. Shamanism and Confucianism have been particularly influential in early Korean religious development. These two religions were assimilated into the Korean life style, culture, and habit. Even though someone was a Christian, Shamanic and Confucianic elements still influenced the person continuously. Many Korean Christians still believe that they can receive God's mundane and material blessing and avoid disasters by Satan if they attend church, offer lots of money, and give service for the church. The Korean Methodist church should rid itself of Shamanic and Confucianic elements in order to return to the essential conception of Christianity.

Vertical Worship

Worship in the Korean Methodist Church is conducted in a solemn, dark, and dull atmosphere, like Puritanism. This is because the presider leads worship solemnly, and authoritatively, and at the same time the congregations also follow with a tense and expressionless faces. This kind of worship gives the congregations a dark and gloomy feeling evoked on Good Friday. Yet, all pastors and congregations should remember that "the

Lord's Day of the first Christians was a celebration of Christ's resurrection."²⁸

Worship in the Christian community should be a kind of celebration for the resurrection of Jesus Christ. Worship should be a festive gathering.

Most Korean Methodist Churches have a prejudice against spontaneous spiritual reactions such as "amen," and "hallelujah." A lot of congregations also think that hand clapping and standing during worship time is unnecessary. They always sit in the same pew and exchange greetings with acquaintances. These are very harmful and negative elements for "Koinonia" in the church.

These negative and dark elements are mainly products of patriarchal and vertical principles from Confucianism. These elements from Confucianism not only restrain the festival function of worship, but also lead to an unbalanced worship. Where a vertical worship leads to a preaching-oriented, monologic, and tense worship. This kind of worship hinders the function of motherhood such as love, forgiveness, and healing.

Stagnant and Manneristic Worship

Even though the Korean Methodist Church is over one hundred and ten years old, the worship order of the church is very similar to that practiced one hundred years ago. The church is still using a very early stage of worship order of the Korean mission, and there has been scarcely any

²⁸ Cullmann, 11.

development in this area for the last one hundred years. Of course, there has been also very little change in the Pentecostal or the Full Gospel Church which pursues a more free style worship. These two churches use a more simplified worship order than the other churches, yet, there is no difference in order in most churches.

These are good reasons why worship is tedious, listless, and mechanical, and this gives congregations the feeling that worship is stagnant and mannered. Although congregations recite the Lord's Prayer during worship, most congregations recite that habitually without an appreciation of the meaning. Although the congregations give God their offerings, it may be hard to say that the offerings are their living sacrifices.²⁹ This is caused by the lack of tension between order and the order of worship, the lack of a prepared attitude of the worship presider or the congregations, or the lack of spiritual dynamics between the presider and the congregations.

This kind of worship cannot give the congregations enough spiritual power, and although the congregations attend the worship, they may leave the church without spiritual power. This type of worship is not a recharged worship, and the congregations may live a divided life from the Christian

²⁹ "I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship." (Rom. 12:1, NRSV).

faith. Therefore, it is necessary to reflect on spiritual dynamics, and the spiritual tension between God and the congregations, and the presider and the congregations through the worship. The pastor and the people or committee members who are in charge of worship should prepare and lead the worship through deep spiritual meditation and spiritual reflection. They should also invest more of the time, effort, devotion, and response of the congregations into worship.

The Lack of Worship Theology

A thing that is most absolutely required for pastors and the congregations in the Korean Methodist Church is a theology of worship. Up to now, many pastors do not recognize why worship theology is needed, and how worship order is organized. They do not have proper answers when they are confronted by detailed, concrete, and theological questions regarding worship.

This lack of worship theology is often found in the worship order of the church. For example, a repentant hymn is placed as part of praising the Lord as the first part of worship. Moreover, a lay representative prays a very private and subjective request in worship.

Most Korean Methodist Churches begin their worship when a presider rings a bell on a pulpit. Although the congregations arrive in their churches, they do not pay attention to the worship before the bell on the pulpit rings.

They socialize with each other in the church before the worship begins.

They do not meditate or prepare for worship. The pastor has not taught them worship theology.

This lack of worship theology is directly found in the system and in the curriculum of the Methodist Theological Seminary at Seoul, Korea, which is the most representative educational institution for ministers. According to the study the Theological Education of Methodist Theological Seminary for the Twenty-first Century, which was published by the Methodist Theological Seminary Press in 1993, there were only four professors of practical theology among twenty-four professors of the Seminary.³⁰ According to a catalog from the School of Theology at Claremont for 1994-1996, this school has eight professors in the field of practical theology among twenty-seven professors.³¹ This shows that the condition of practical theology in the Korean Methodist Church is very poor when the system and curriculum of the Methodist Theological Seminary is compared with seminaries in the United States.

This serious condition in the field of practical theology in Korea reveals itself in theology curriculum rates. During 1991 to 1992, the open class rate

³⁰ Methodist Theological Seminary, Yship Il Segi Kamshin Dae Shinhack Kyoyook [Theological education of Methodist Theological Seminary for the twenty-first century] (Seoul: Methodist Theological Seminary Press, 1993), 160.

³¹ School of Theology at Claremont, Catalog, 1994-96, Claremont Calif., 1994, 14-22.

of practical theology was just fourteen percent. These results were caused by the lack of attention to practical theology at the seminary and the local church.

This lack of practical training in the seminary naturally connects with the lack of worship theology of pastors and congregations. This leads in turn to an unbalanced, stagnant, and manned worship.

CHAPTER 4

Practical Suggestions for a Vitalized and Recharged Worship

The Participating Worship

The goal of the renewal of worship in the Korean Protestant church is to formulate a public worship which involves whole congregations. Before the Reformation, worship in Christianity was dominated and controlled by the priesthood. Congregations were not worship participants but just spectators. They only looked at what was going on in their church and between God and the priesthood. They were not involved in their worship subjectively. They could not understand what was going on between the priest and God, and they were simply onlookers to worship.

Martin Luther had a new concept about the relationship between worship and the laity. He recognized that all Christians could be called a "priest."¹ Luther's new concept was based on the scripture: "like living stones, let yourselves be built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ" (1 Peter 2:5); and "but you are a chosen race, a royal priesthood, a holy nation, God's own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light" (1 Peter 2:9).

¹ White, Protestant Worship, 41.

These are spiritual foundations in the switch from a “priest-centered worship” to a “cooperative worship.” Craig Douglas Erickson translates these passages as follows and from these he demands that Christian worship should be participatory:

The church is a priesthood. All Christians, as temples of the Holy Spirit, are to offer their lives as sacrifices. Reflecting this identity, Christian worship ought to be participatory worship. Such is the right and duty of the faithful, who through baptism join a “chosen race, a royal priesthood, a holy nation, God’s own people.” Because all of the members of the church constitute a priestly community, its worship deserves to be participatory.²

Although Jesus tore the curtain of the temple in two, from top to bottom, the Catholic church kept the curtain of the temple as one. That is, they still sustained their monopolizing altars. Although the Reformers tore the curtain of the church in two again, altars of most Korean Methodist Churches are still occupied by ordained ministers. The ministers monopolize their altars, preside over worship, pray to God, preach to the congregation, and announce. It is a one-man show between God and the congregations. To see and to listen is all the congregations can do.

The altar in the church should be open to all Christians. All Christians should participate in the worship positively and actively. This proposition is

² Craig Douglas Erickson, Participating in Worship (Louisville: Westminster/John Knox Press, 1989), 2.

based on Matthew 27:51, 1 Peter 2:5, and 2:7. The proposition gives the church and the congregations the following three merits.

The first point from participant worship is that all congregations realize the meaning “when Jesus Christ tore the curtain in the temple in two,” and what the meaning of Peter’s words “royal priesthood” is in 1 Peter 2:5 and 2:7. Although the congregations can not feel “the priesthood of all Christians” in “the priest-centered worship,” they should surely be able to feel what it means in open altar: participation in worship. This is the first and most important step in the renewal of worship.

The second point is that the laity can have a theology of worship. In an open altar worship, the congregations should not be just spectators; they must be participants, positively and actively. They have to respond to each worship order actively. Christian worship is not a specific person’s property, but for whole congregations. Participation in worship gives them new challenges regarding worship from a biblical background and from theological perspectives. Through positive and active participation in their worship, they may develop a desire for worship knowledge and theology. Through participation in worship, they can know the meaning of each worship order. Of course, ministers should teach them worship theology to assist them. Through participation in worship, they can recognize that Christian worship should be cooperative, and the open altars should give the

congregation a desire which they never could feel in “a priest-centered worship.”

The third merit of the open altar is that lay people can be worship leaders for small groups in the church. The role of lay people is very important in modern ministry. The most basic element among all church activity is worship, including small and regular meetings, yet, the minister may not lead all activity and worship. Lay people can take over the role of minister on many occasions and in many meetings. Therefore, lay people should be trained to lead, preside, and to pray, and even to share “the Word of God.” Participation in worship can give lay people this opportunity. Through participation of worship, they can lead small groups in worship and meetings, pray for each other in visitations at home, hospitals, and other places. They can lead “the class meeting,” and “home worship” with family.

How can congregations participate in their worship? Although this project suggests open altars and participant worship, there should be a line between the ordained ministers and the lay people. Although Martin Luther says “in daily life, Christians could and should minister to one another,” he also draws a line between ordained ministers and lay people.³ “The public ministry of the Word,” he wrote, “ought to be established by holy ordination

³ White, Protestant Worship, 41.

as the highest and greatest of the functions of the church.” Ordination, while not essential to a Christian community, is highly desirable and in accord with God’s intention for the church.⁴

The Bible and the tradition of Christianity has shown the church a clear and distinctive difference between ordained ministers and lay people. For example, the Lord’s Supper and the Baptismal ceremony should be presided by only the ordained ministers, and benediction should be monopolized by only the ordained minister. Prayer, reading scripture, public announcement, presiding worship, and prayers for offerings, can be shared with the lay people. There is a very sensible element which lay people feel and want in worship orders in the Korean Methodist Church. For example, most congregations want the ordained ministers to take over the proclamation of God’s Word and prayer for offering. This reflects that the ordained ministers are the people who have the strongest authority from God.

The beginning of worship is not “the prelude” or “call to worship,” but the meditation that takes place when the congregations enter the church and take their pews. This is a very important element of worship since it is helpful to keep the congregations away from the ritualism of worship. Moreover, meditation is also important for preparation for worship. Worship

⁴ White, Protestant Worship, 41.

is not just a participating in an already prepared ritual by a minister, or some specific lay people. Each Christian should be prepared for prayer and devotion. In this sense, Christian worship is a self-cooking dish. Meditation before worship as ritual is a very helpful preparation in order to have a mind and spirit ready to experience God's presence. Actually, this should be the very first order of worship. Ministers should teach their congregation that meditation is important. It is not just preparation for worship, but worship itself.

The open altar can entrust the congregations to preside worship. As a rule, the Korean Methodist Church adopted a mute-presiding system. Whenever a minister or a lay person stands behind the pulpit, that person's role is very limited because all congregations follow worship orders which are written on a bulletin. A presider must not talk to and preside over the congregations. All order flows automatically from the beginning to the end. A presider does not need technical skill or splendid oral skills, but only a spiritual and devotional attitude, and this attitude should be shared with lay people.

A good way to involve lay people is to read a written prayer such as a common prayer as a confession of sin. It is a less subjective prayer and confession if a minister or lay representative prays for confession for all

congregations. It is a recommended order in which all congregations can read a prepared and written confessional prayer in one voice.

A minister can guide a lay person as a leader of a response reading. In most cases, a minister leads the response reading in the Korean Methodist Church. Yet, a minister should entrust the role of leader in the response reading to a lay person. Although it may complicate worship and the congregation, training and practice surely overcomes the complication, and gives the congregation a dynamic and active worship.

The congregations are invited to read Scripture. The reading of Scripture in worship is not a monopoly of the ordained ministers. The lay people can take a role in the reading of Scripture, and a minister should commit the lay people to this role. Moreover, it is the recommended method to stand up as sign of appreciation and respect to the Bible as Israelites did when the Bible is read.⁵ Moreover, the reading of Scripture does not mean to read a sermon text of the day. Scripture should be read not only for the Word of the preaching, but also for the Word of revelation of Jesus Christ. Therefore, each passage of the Gospel of Jesus Christ, Psalms, Old Testament, and the sermon text ought to be read at that time.

⁵ “And Ezra opened the book in the sight of all the people, for he was standing above all the people; and when he opened it, all the people stood up. Then Ezra blessed the Lord, the great God, and all the people answered, ‘Amen, Amen,’ lifting up their hands. Then they bowed their heads and worshipped the Lord with their faces to the ground” (Neh. 8:5-6. NRSV).

One of the most important parts of the participating worship for the laity is to prepare with prayer. A minister should teach and train the congregations that preparation and devotion through prayer is the most essential part. Practically, a minister should organize a prayer team for each Sunday worship, and before worship time, let the prayer team come together and pray in a room.

To have a recharged worship, participation of all congregations need to emphasize preparation, training, and practice. Worship without participation of the congregations may not give the Christians a dynamic and vital life.

The Bi-Focus Worship

To keep a balance between the proclamation of the Word and the Lord's Supper is another goal of renewed worship. These two are not only essential elements of worship, but also complement each other. A spiritual and recharged worship can achieve perfect harmony through these two parts.

Oscar Cullmann insists that as the breaking of bread, the Lord's Supper is one essential component in the early Christian church. The three other parts are instruction, preaching and prayer.⁶ Although the Reformers excluding Zwingli emphasized preaching, which had been abandoned by the

⁶ Cullmann, 12.

Catholic church for a long time, they also advocated a balance between preaching and the Lord's Supper.

John Wesley regarded the Lord's Supper as an essential worshipful element.⁷ Wesley emphasized that the church should perform the Lord's Supper as frequently as possible.⁸ Although he recommended the observation once a week of the Lord's Supper, the Korean Methodist Church of today does not accomplish this even once a month. As a rule, the Church performs it two to four times per year, on special Sundays such as New Year, Easter, Thanksgiving or Christmas Sunday.

Although the Lord's Supper should be regarded as a part of worship, many churches in Korea regard the Lord's Supper as a church event. There are several reasons why the Korean Methodist Church does not perform the Lord's Supper more frequently. The first reason is that both ministers and the congregations think that the Lord's Supper is too complex. This is because of the order of the Lord's Supper. According to the textbook for rite and ceremony which was published by the Korean Methodist Church, the Lord's Supper consists of fifteen orders: meditation, reading Scripture, prayer by a minister and the congregation, hymnal response, invitation words to the Lord's Supper, common prayer, prayer by a minister, words of

⁷ White, Protestant Worship, 154.

⁸ White, Protestant Worship, 154.

forgiveness and consolation, prayer of thanksgiving and consecration, the Lord's prayer, hymn, fraction, receptional prayer, hymnal response, and benediction.⁹ It is thought that many orders can give the congregation a deeper meaning of the Lord's Supper. Yet, this may be not be true. Many orders, and much of the time, the Lord's Supper is not performed and the congregations become bored. Actually, this is a major reason why ministers and the congregations avoid performing the Lord's Supper.

To solve this problem, I recommend that the number of orders of the ceremony should be adjusted according to conditions and circumstances. If a minister follows the textbook for rite and ceremony, the congregations should think that once a year is still too many. The order should be reformed for the Korean Methodist Church, and by each local church. A minister might reorganize the order of the Lord's Supper according to conditions and circumstances of the church and the congregation. However, to reorganize the order of the ceremony, a minister needs to know the theology of the Lord's Supper, and recognize what elements are essential among many orders.

Raymond Abba found four great acts in the meaning of the Lord's

⁹ The Korean Methodist Church, Ye Moon [The textbook for rite and ceremony] (Seoul: Korean Methodist Church Press, 1991), 34-42.

Supper. The first act is “the Offertory.”¹⁰ This relates with what Jesus Christ did at the Lord’s table: “He took bread.”¹¹ Abba interprets this as “the solemn presentation of the people’s free-will offerings.”¹² The second act is “the Prayer of Thanksgiving and Consecration.”¹³ This originates from a prayer which Jesus Christ established in the Upper Room:

For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, “This is my body that is for you. Do this in remembrance of me.” In the same way he took the cup also, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” (1 Cor. 11:23-25, NRSV)

The third act is the “Manual Acts.”¹⁴ This means to break the bread and take the wine cup. All elements offer actions such as “He took,” “He gave thanks,” “He broke,” and “He gave.” The final act of Jesus was accomplished by the “Delivery and Reception.”¹⁵ Abba interprets this part as the participation in the Lord’s Supper by those who identify themselves with Jesus Christ’s self-offering and receive Christ Himself with all the

¹⁰ Abba, 159.

¹¹ Matt. 26:26.

¹² Abba, 159.

¹³ Abba, 163.

¹⁴ Abba, 175.

¹⁵ Abba, 178.

benefits of His Passion.¹⁶ Paul sustains Abba's interpretation like this: "the cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread" (1 Cor. 10:16-17, NRSV).

Although the order of the Lord's Supper can be reorganized, a minister should rehearse the ceremony a couple of times because it may have unexpected technical problems. Moreover, a minister should find how the ceremony can give the congregation spiritual power and spiritual inspiration, and how time can be saved in the ceremony. Moreover, preaching time may not excessively shorten because of the Lord's Supper. Willimon and Wilson carefully point out this problem because there may be some in the church who say, "I like a full sermon, and on the Communion Sundays our pastor usually preaches a little homily, if anything at all."¹⁷ Some of the congregations who were "preaching-oriented Christians" may object to shortened preaching, and complain and insist on reducing the frequency of the ceremony. Preaching time may not be influenced by the weekly Lord's Supper.

¹⁶ Abba, 181.

¹⁷ Willimon and Wilson, 71.

There is another reason why the Church does not frequently observe the Lord's Supper. A lot of ministers and lay people think that frequent ceremonies may weaken the significant meaning of the Lord's Supper. They believe that the weekly communion which Wesley insisted on cannot keep the value and worth of it. Yet, all Christians must remember the Lord's Supper is not just a ceremony about the Agony, Death, and Resurrection of Jesus Christ, but a celebration which He wants to unify us with God through His death. The meaning of the Lord's Supper is not sorrow, or grief, but a celebration. The Lord's Supper as a celebration should be accomplished frequently, and all congregations must participate positively and actively.

Whereas preaching is to meet with the Word of God and Jesus Christ, the Lord's Supper is to meet with the body of Jesus Christ. Whereas God and Jesus Christ present themselves to the congregations through preaching, the congregations present themselves to God and Jesus Christ through participation in the Lord's Supper. That is, to keep the balance of preaching and the Lord's Supper means to encounter the congregations and Jesus Christ in the perfect setting of worship, and this can be achieved in the recharged worship.

The Spiritual Blessing-Oriented Worship

In Exodus, chapters 19-24, God encountered the people of God at Mount Sinai. The essence of worship can be found from this encounter between God and the Israelites. That is, a subject of the encounter was God. God convoked the assembly, and God made the Israelites the assembly of God. God is the subject of Christian worship. God is essentially a core and the center of worship. God should surely be a subject of worship. Yet, God should also be a goal of worship at the same time. The primary reason for the existence of worship is God. To praise and to give God glory is the best reason for worship. This principle can be found in the meaning of worship. The word worship was derived from the Anglo-Saxon “weorthscipe.”¹⁸ The meaning of this word is “to ascribe worth.”¹⁹ This meaning can apply to the word, worship. That is, to worship God is to ascribe, or to give God the supreme worth.

This etymology reflects that worshipers have to acknowledge that the subject and object of worship should be God. They should give to God all of the supreme worth. On this point, all Christians ought to recognize the word “give.” Worship is not to receive from God, but to give to God. Why do Christians go to church and attend worship? In many cases, their answer is

¹⁸ Abba, 1.

¹⁹ Abba, 1.

that we would like to receive grace, love, and blessing from God. They still believe that worship is to receive something from God, rather than to give something to God. All Christians should recognize that to receive is not the primary purpose of worship. Worship should be given to God by us. This is the first assignment of worship, yet, Protestant worship has been focused on preaching for a long time. This “preaching-centered worship” gives the congregations the wrong orientation.

The secondary principle of worship can be found in Exodus 24:7.²⁰ God’s people, who listened to the Word of God, answered that “we will do and we will be obedient.” This is a response from the people to God’s revelation. That is, the secondary principle of worship is a response from God’s people. In this case, the people of God did not ask or demand of God. They just reacted to God’s revelation. Paul Waitman Hoon derived the definition of worship from these two principles. He defined worship as God’s revelation which is “self-disclosure of God in Jesus Christ,” and the response from God’s people.²¹

When two major principles of worship come together, the worship can

²⁰ “Then he took the book of the covenant, and read it in the hearing of the people; and they said, ‘All that the Lord has spoken we will do, and we will be obedient’” (Exod. 24:7).

²¹ Paul Waitman Hoon, The Integrity of Worship (Nashville: Abingdon Press, 1971), 77.

be the spiritual worship which Paul mentioned in Romans 12:1.²² Spiritual worship is the best mature worship. Ilion T. Jones interprets spiritual worship as “the meeting of spirit with Spirit.”²³ Spiritual worship is an encounter between God’s spirit and worshippers’ spirits. Spiritual worship is not an encounter between God’s spirit and Christians’ desire or demands. Spiritual worship is not an encounter between God’s spirit and the preacher’s intentions or the congregations’ satisfaction with preaching. Karl Heim says that spiritual worship is a transaction between God and a worshipper’s conscience. Spiritual worship is a clean spiritual act, and accomplished with complete lucidity of mind.²⁴

Worship in the Korean Methodist Church, which is an emotional and blessing-oriented worship, should be changed to conform to these two major principles of worship. The church has to recognize that the blessing is not the essence of worship, but a consequence of worship. The essence of worship is to encounter God and God’s people. Through the encounter, God reveals Godself to the worshiper, and the people respond to the revelation of God. Worship should also be an encounter between God’s spirit and the

²² “I appeal to you therefore, brothers and sister, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship” (Rom. 12:1; NRSV).

²³ Jones, 171.

²⁴ Jones, 171.

worshipper's spirit. Worshippers ask God's blessing and grace but this is not the essence of worship. It is but a consequence of worship. Christians' worship should be recovered by spiritual worship.

Festival Worship

The worship of the Korean Methodist Church is too solemn, dark and dull. Worship of Christianity should be bright, brilliant, hopeful, and festive as was the original meaning of worship.

There are two historical foundations why Christian worship should be festive. The first is that Christian worship is an assembly of God's people by God's unconditional and overwhelming selection as conceived in the Old Testament. Several relations between God and God's people are in this conception, such as a Creator and the creature, Good and Evil, the Absolute Being and the sinners, and a Selector and the selectees. The Israelites encountered God at Mount Sinai in this absolute inferior relation and in the despairing wilderness. The encounter with God is salvation from suffering, joy from despair, and victory from death. This is the first reason why worship should be a festive ceremony.

The second historical foundation can be found in the New Testament. The early Christians gathered the first day of each week, and they shared

the Word of Jesus, and the joy of Jesus' Resurrection.²⁵ This was the worship of early Christianity. This day relates to Easter. The first day of the week is Sunday when Jesus Christ was resurrected from death.²⁶ Easter is a day of victory and liberation from Satan's domination. The day of worship is a day of eternal life. Therefore, the church should proclaim and experience the meaning of resurrection and eternal life of the Easter day through Sunday worship. This is the second reason why worship should be a festive ceremony.

Festival worship of Christianity has four essential elements, and each element has four festival reasons. Four essential elements for the festival worship are commemoration, gratitude, praise, and devotion, and four festival reasons are the Creation, the Providence, the Redemption, and the Salvation. The former ones are faithful attitudes of God's people through worship as a response of God's love and grace; the latter ones are God's action and revelation toward God's people as reasons why people give worship to God. The four essential elements of the festival worship connect with the four festival reasons. For example, there are four reasons why Christians need to have joyful worship in commemoration. That is, Christians ought to commemorate God's Creation, God's Providence, the

²⁵ "On the first day of the week,..." (Acts 20:7, NRSV).

²⁶ Cf. Matthew 28:1, Mark 16:1-2, Luke 24:1, John 20:1.

Redemption, and the Salvation through Jesus Christ, and this is the reason why Christians have festival worship. In the same way, Christians ought to appreciate God's Creation, God's Providence, the Redemption, and the Salvation through Jesus Christ. These are essential reasons and characteristics of the festival worship.

In this sense, the festival characteristics of Christian worship should be added to the Korean Methodist Church. The worship of the Church should be expressed in joy and gratitude of the Creation, the Providence, the Redemption, and the Salvation. Because of just these reasons, a writer of Psalms sang joyful worship in this manner:

Make a joyful noise to the Lord, all the earth. Worship the Lord with gladness; come into his presence with singing. Know that the Lord is God. It is he that made us, and we are his; we are his people, and the sheep of his pasture. Enter his gates with thanksgiving, and his courts with praise. Give thanks to him, bless his name. For the Lord is good; his steadfast love endures forever, and his faithfulness to all generations. (Ps. 100:1-5, NRSV)

A Theology of Worship

The absence of a worship theology loses the structure of worship. Frequently, a minister, as presider in the Korean Methodist Church, hits a tiny bell which is on the pulpit as a signal to begin the worship. When worship begins, the minister is already prepared at an altar because there is no procession in most churches.

Although there is no evidence that the early Christian church had a procession during worship, this does not mean that the church excluded procession. It may be true that they had such processions because of worship places such as the Temple, synagogues, and sensible religious tension among Jew, Jewish Christians, and gentile Christians. Yet, there is evidence regarding processions in the Old Testament.²⁷ There are processions in the Old Testament complete with singing, loud-sounding instruments, and dancing. Robert E. Webber compares a procession of worship to a part of life because “it usually symbolizes going to something.”²⁸

After the fourth century, worship processions developed very quickly, and were set in the church.²⁹ The Eastern Church had notably brilliant processions. The procession of the Eastern Church has two different types. The first is the Little Entrance which “centers around the reading of the Gospel and tries to accent the significance of the Word of God.”³⁰ The second is the Great Entrance which, “centers around the bread and wine

²⁷ See 1 Kings 8:1-11; 2 Chron. 29:20-28.

²⁸ Webber, 150.

²⁹ Webber, 150.

³⁰ Webber, 63.

and tries to accent the death and resurrection of Jesus Christ.”³¹

The Korean Methodist Church should recover a procession in worship. Although small churches are not able to have processions, most churches could have a procession. The procession contributes solemnity, piety, and sincerity to the congregation's worship when they stand up in their pews, and look at the procession. Yet, to recover the procession in worship, ministers should know the history and theology of Christian worship. This is another reason why ministers and even the lay people have to study the theology of worship. Ministers study and analyze the developmental process of worship from the Bible which is a unique source as the origin of worship, and ministers also understand the essence and background of the history of worship from the early church to modern times. Yet, ministers may not study history and theology of worship within the boundary of their own denomination.

Worship theology regarding each worship order is needed not only by ministers, but all congregations. Most congregations may not know the relationship among each order. Although they follow worship orders according to a worship bulletin, most of them may not know the meaning of each order. Although a lot of churches in the Korean Methodist Church use

³¹ Webber, 64.

the Apostles' Creed in worship, some ministers do not know that the Creed was not an order for public worship.

Christian worship should have five or six parts depending on whether the Lord's Supper is in the worship or not. The first part is an invitation to worship. This consists of an invitation to God's people from God, and the people's response. Usually, a prelude, procession, call to worship, and choir response belong in this part. The second part is confession and praise. The people as sinners should confess all their sins in front of God to receive Jesus Christ' redemption. This is comes from a bronze basin in which priests should wash their hands and feet before they go into the Tabernacle.³² Although priests wash their hands and feet, this was a symbol of forgiveness of sins. As the priests washed their hands and feet before they met God, worshippers should confess their sins before they praise God. After the confession of sins and assurance of pardon, worshippers praise God through prayer and hymn.

The third part is the proclamation of God's Word. Through this part, the congregations can listen to the Word of God and Jesus Christ. Worshippers read not only a text of the preaching, but also a Psalm and the Gospel of Jesus Christ. A preacher proclaims the Word of God which was interpreted

³² "You shall make a bronze basin with a bronze stand for washing. You shall put it between the tent of meeting and the altar, and you shall put water in it; with the water Aaron and his sons shall wash their hands and their feet" (Exod. 30:18-19, NRSV).

and put preacher's thoughts and ideas in the text. The fourth is the Lord's Supper. Although the church does not have the weekly Lord's Supper, they should at least try to have the monthly Lord's Supper. Worshippers can affirm an unity with Jesus Christ through the Lord's Supper. They can encounter Jesus Christ which is incarnated to the Word through preaching. Therefore, preaching and the Lord's Supper are like the right hand and left hand of worship.

The fifth is an order of offering and fellowship. This is a time of gratitude regarding God's love and grace which was given through all orders before this order. Therefore, all worshippers give their best offering to God, and share love, grace, and joy with other worshippers.

The final part is the benediction and sending forth. The invitation at the beginning of worship is God's grace for the people gathering in the church, whereas benediction is another God's grace for the scattering people out of the church. Through this part, ministers arm all people with the vitalized and recharged spiritual power through worship, and let them go out to their life setting in order to live as sons and daughters of the Lord. Ministers have to have a clear and distinctive worship theology regarding one's order of worship.

Although worship can be given to God anywhere, in any space such as an upper room, house, field, cave, prison, and even a Catacomb, the church

has been regarded as the central place of Christian worship not only as a symbol of worship, but also as a practical and real place in the life setting of Christians. In this sense, the church is the center of Christian faith whether symbolic or real. Therefore, ministers should know and understand the church as space. Especially, God indicated the structure, size, materials, construction process of the Tabernacle to Moses in Exodus chapter twenty five to forty. The church belongs to God. I agree with Robert E. Webber, who argues that the church as a space should be a means by which the Christian view of redemption can be expressed and be performed.³³ Therefore, ministers should maintain the church as a place of redemption, the immanence of Jesus Christ, and proclamation of God's Word.

Ministers also have to know theology of worship as time. There are two dimensions of time in the Christian view. The first dimension is "yearly," which is called the church year, and the weekly and daily circle of worship. The church year is Advent, Epiphany, Lent, Easter, and Pentecost. These are derived from not only the life of Jesus Christ, and relate to the history of salvation, but also are a reaction from the abuse of the church year by the Catholic church.³⁴ These are times of weekly cycles. In Christian worship, this weekly time focuses on Sunday. Because the early Christians

³³ Webber, 152.

³⁴ Webber, 165.

celebrated Jesus Christ's resurrection day, they named the day the Lord's day.³⁵ In those days, every Sunday was Easter day.³⁶ A reason why the daily cycle exists is rooted in worship practiced in the Old Testament.³⁷ Essentially, worship in Christian life is not only a ritual itself in space and time, but also life itself. All time in Christian life should be the time of worship. This is not a problem of ritual or method, but of spiritual attitude.

The second dimension is time in the future. Christians call this time the time of salvation. This relates with the eschatological view of Christianity. In this sense, worship focuses on one point in the future. Although the point of the future is not realized yet, worship can share future joy and jubilation.

Ministers consider the method of delivery through mouths and ears of the ministers, the choir, and the congregations. There are three different methods. The first method is music by choir, and the congregations. Music was considered a very significant element of worship in the Old Testament. Since King David, many instruments, such as trumpets, lutes, harps, tambourines, strings, pipes, clanging cymbals, and loud clashing cymbals were used in all worship in the Old Testament. In the Old Testament,

³⁵ Martin, 79.

³⁶ Webber, 170.

³⁷ "And they shall stand every morning, thanking and praising the Lord, and likewise at evening" (1 Chron. 23:30, NRSV). "[H]e continued to go to his house, which had windows in its upper room open toward Jerusalem, and to get down on his knees three times a day to pray to his God and praise him, just as he had done previously" (Dan. 6:10, NRSV).

references to around sixteen instruments are found. Moreover, King David organized the choir as the sons of Levi. Although use of music has been continued since the early church, there is no trace of use of instruments. Use of music in the contemporary ministry is a necessary condition; a lot of gospel songs have replaced traditional hymns as church music. Yet, this replacement should be reconsidered in relation to the meaning of worship because most gospel songs were written by words of a subjective experience. That is, these kinds of music cannot be used to praise God, which is the essential element of worship.

The second is sound or sound effect. The issue of sound introduces several questions. Is this church or space good enough to deliver music, preaching, and other oral expressions? Can audio equipment such as amplifiers, microphones, and speakers make clear and distinctive sound effects? Can the church musical instruments such as piano, an electric organ, or a pipe organ make helpful sounds for worship? The reason why these three questions should be considered is that these sound systems and effects can give all worshippers help for the vitalized and recharged worship, but they may also disturb their worship.

The final method through mouth and ear is voice. Voice is the most important delivery method in worship. Through voice, a preacher can deliver the Word of God, and the congregations can respond to the proclamation.

All worshipers can express their faith through their own voice. As a worship leader, the minister should check not only one's voice, but also all written materials for worship as silent voice. Another important point regarding voice is that a presider should restrict and sublate human dialogues as much as possible because worship should be a dialogue between God and people.

Ministers have to be concerned with the context in which the church and the congregations reside. Although some significant essence of worship cannot be changed in any time and space, means of worship expression may be changed according to the stream of time. Yet, this does not mean that worship should be changed or contextualized. It is possible that non-essential worship elements, such as use of words, hymns, method of faith expression and so on, may be contextualized when there is a request for change regarding worship from worshippers.

Theological seminaries should make new curricula for students and local pastors in order to study the theology of worship. Seminaries have to expand the proportion of general theology versus practical theology up to sixty percent versus the current forty percent. Seminaries should hire more professors and open more classes in the field of practical theology. The most important point is that the trend where practical theology is treated contemptuously should be dismissed from students, professors, and seminary authorities.

Worship without theology makes a sentimental and meager worship. Worship without theology is cold and dead. Worship without theology creates a mannered and stagnant worship. When theology encounters worship, the worship can give all Christians faithful power and assurance, and can be a vitalized and recharged.

Worship and Life

William H. Willimon and Robert L. Wilson pose a difficult question in their book Preaching and Worship in the Small Church. The question is “Who is a Christian?” They write an answer regarding the question from the perspective of a Protestant lay person: “a Christian is someone who goes to the church on Sunday.”³⁸ Although it is true that what a person does outside of the church is more important, and much more than what the person does inside of the church, anyone who attends worship once a week can be called a Christian.

Worship is not just ritual, but it must be part of the life of Christians. Worship is homogeneity with life. Worship is part of doing. Essentially, Christian faith and life, and worship and life should have the same substance. This asks of all Christians the essential transformation. Paul teaches us what the essential transformation is in Romans 12:1-2.³⁹ Dr.

³⁸ Willimon and Wilson, 39.

Sang Keun Lee, who is a professor at the Presbyterian Theological Seminary in Seoul, translates that phrase “be transformed” as not about an external change, but the essential or internal transformation.⁴⁰ What we need through worship is not the external feature but an inner change, the essential transformation. In this sense, as David J. Randolph asserts, “an aim of renewal of preaching is not to mend the church, but on people renewal.”⁴¹ In the same way, the target of worship renewal is not to mend the church, or the external features of people, but on the renewal of worshipers.

Jesus Christ taught a Samaritan woman who lived at the city of Sychar how people should give God true worship in John 4:21-24. He emphasized “worship in spirit and truth” in verse 23.⁴² The “worship in spirit and truth” is neither the sacrificial rite in the Old Testament which was ritual and external, or worship in synagogues, which was customary and regular. The lesson from Jesus Christ regarding true worship is that worship should be responded to as love, faithfulness, obedience, and devotion from deep

³⁹ “I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect” (Rom. 12:1-2, NRSV).

⁴⁰ Sang Keun Lee, Sinyack Sungsu Juhac, Romasu [The New Testament exegesis, Romans] (Seoul: Daehan Yesookyo Chanrohoi Chonghoi Kyoyookbu, 1965), 227.

⁴¹ David J. Randolph, The Renewal of Preaching (Philadelphia: Fortress Press, 1969), 8.

⁴² “But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him” (John 4:23, NRSV).

within the human spirit. At this point, a worshipper can encounter God, Jesus Christ, and the Holy Spirit with the whole personality through worship. The worshipper can be transformed by the worshipper's own personality and spirit.

It is true that ministers have been negligent in the life of congregations as "the scattering church." Jean J. von Allmen gives us a good illustration regarding "the gathering church and the scattering church." He compares this conception to a human heart.⁴³ He says that worship is the heart of the church. A function of the heart is to send out blood to the whole body through contraction and to gather into the heart from the whole body through expansion. Yet, if a heart can accomplish only one function out of two, the heart is not a strong and healthy heart. Although it is true that "the gathering church" is surely important, no one may ignore "the scattering church." Through the gathering church, the worshiper as blood should be strained, purified, and supplied with nutrition, and then the transformed spirit of the worshiper be sent out to all organs in the body through "the scattering church." Both functions are equally important.

The church should emphasize the function of "the scattering church" after worshipers encounter God, Jesus Christ, and Holy Spirit, and are

⁴³ Allmen, 55.

possessed by a vitalized and recharged power through worship. In order to complete the function of “the scattering church,” a minister teaches and emphasizes to the congregations that Christianity is “the temple of the living God” through an educational program, worship, and the Lord’s Supper.⁴⁴ A minister as a preacher should study for preaching in order to connect to the life settings of the congregations. As a worship order, “words of commission” is recommended to recognize the worshippers as “the scattering church” just before benediction in order to use effectively the vitalized and recharged power through worship as the temple of the living God.

A Hebrew writer points out that all worshipers have a duty which they should live according to the content and vision of worship.⁴⁵ Hippolytus agrees with this assertion, and he encourages us that worshipers should live on the same line out of the church as their faith and determination inside of the church:

And when these things are completed, let each one hasten to do good works, and to please God and to live aright, devoting himself to the church, practicing the things he has learned, advancing in the service of God.⁴⁶

⁴⁴ “What agreement has the temple of God with idols? For we are the temple of the living God” (2 Cor. 6:16, NRSV).

⁴⁵ “And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching” (Heb. 10:24-25, NRSV).

Christians are asked to live outside of the church as well as inside of the church. They are asked to live Monday through Saturday as well as on Sunday. Christians have to be concerned with life outside of the church, and live as Christians on weekdays. Aiden Wilson Tozer says that Christians have to be concerned about life beyond Sunday.⁴⁷ He decisively points out that if a Christian cannot give worship to God in one's life setting, the Christian may not have been given the true worship on Sunday at the church.⁴⁸

When Moses found, heard, and knew God from the burning bush, he removed the sandals from his feet, and worshipped God.⁴⁹ Although there was no burning bush, God's voice and appearance on Mount Sinai, those existed in Moses' mind and spirit during his whole life journey. This is "Immanuel," that is, immanent God. Moses' experience of God was not only a one-time event, but continued throughout his whole life. A Christian's experience of God through worship should be continued not only on Sunday, but also during the other six days, and even throughout one's whole life. In

⁴⁶ Hippolytus, The Apostolic Tradition, trans. Burton Scott Easton (Hamden, Conn.: Archon, Books 1962), 23:12.

⁴⁷ Aiden Wilson Tozer, Iruhan Yebarraya [Whatever happened to Worship], trans. Sung Ock Um (Seoul: Eun Sung, 1993), 151.

⁴⁸ Tozer, 151.

⁴⁹ See Exod. 3:3-6.

this sense, Paul encourages us with following words: "Do you not know that you are God's temple and that God's Spirit dwells in you? If anyone destroys God's temple, God will destroy that person. For God's temple is holy, and you are that temple" (1 Cor. 3:16-17, NRSV).

The whole life of a Christian should be to worship as Jesus did. The whole life of a Christian should be the God- and Jesus-centered life. Christians should pray, praise, love at any place, at any time, and any circumstances, just as Jesus did. This is a final goal in the view of the human side to the true worship of God.

CHAPTER 5

Summary and Conclusion

Although there may be a lot of definitions and conceptions regarding worship, and it is possible to express it in many ways, it is an event which should be experienced by God, Jesus Christ, and the Holy Spirit. In this sense, the experience of worship is a various, subjective, and unique event. This assertion is possible because worship is an encounter between the Spirit and spirit. God as the Spirit does not work uniformly within every Christian, but works personally, and subjectively. When ministers and the congregations keep this clear conception regarding worship, both should be prepared to give God true and spiritual worship, and to experience vitalized and recharged spiritual power anywhere and anytime.

In this project, I suggest several methods which I believe can give Korean worship more vital and dynamic spiritual power. As a local pastor, I practice most of them in my church. Even though I may not execute all of them in the church, I find that the faithful attitudes and lives of many in my congregation have changed during the last two years, especially when my congregation and I are prepared with prayer, sincerity, eagerness, and devotion for the Sunday worship. All of us experience very strong Works by the Spirit.

The Korean Methodist Church should be transformed in order to give congregations a re-vitalized and recharged spiritual power. In order to be transformed, the worship of the Korea Methodist Churches should become a participant worship by the congregations because the Christian worship should not be monopolized by ordained ministers. The church keeps the balance between the Word of God and the Lord's Supper. This is a recovery of the Lord's Supper. The local church should execute this service monthly.

Excessive, mundane and materialistic blessing-oriented worship has made the Korean Methodist Church a shamanic temple. The church should teach the congregations what the essential and fundamental meaning of worship is. Let them know that they should possess the re-vitalized and recharged spiritual power through God's self revelation and their own response. Moreover, the worship of the church should be a festive ceremony. All worshipers should feel and experience joy and jubilation through the worship. The negative and dark atmosphere which surrounds the worship of the Korean Methodist Church should be replaced by the festive elements of worship.

Ministers should have a clear and distinctive understanding of worship theology. Although they may not have a chance to study and to be taught in seminary, they should continuously attempt to attain their own confidence in worship theology. Moreover, worship theology is needed not only for

ministers, but also for congregations. When they have worship theology, their worship can be well organized, prepared, and given to God in spirit and truth.

Worship should be connected to a Christian's daily life, and worship should also pervade a Christian's daily life. This means that a Christian's life should be a worshipful life. The life of Jesus Christ is a thoroughly God-centered and worshipful life. A Christian's spirit must be transformed through spiritual worship. The transformed spirit can be transformed from small community to society, and through the re-vitalized and recharged spiritual worship, Christians can live fully on weekdays as well as Sunday, and outside of the church as well as inside of the church.

Korean Christianity has a one hundred and ten year-old history. The Korean church has been the fastest growing church in the world. A lot of churches and a lot of Christians can take pride in Korean Christianity. Yet, the level of Christian life, and the contents and quality of worship, do not necessarily follow this trend. This project attempts to point out some ways that the Korean Methodist Church can improve the qualitative aspects of its worship.

BIBLIOGRAPHY

Books

- Abba, Raymond. Principles of Christian Worship: with Special Reference to the Free Churches. London: Oxford University Press, 1957.
- Allmen, Jean Jacques von. Worship: Its Theology and Practice. New York: Oxford University Press, 1965.
- Bae, Jong Ho. Hanguk Yoohaksa. [The Confucianism history of Korea]. Seoul: Yunsei University Press, 1973.
- Bedell, Kenneth B. Worship in the Methodist Tradition. Nashville: Tidings, 1976.
- Buswell, Robert Evans, Jr. "Buddhism in Korea." In Buddhism and Asian History. Eds. Joseph M. Kitagawa and Mark D. Cummings. New York: Macmillan Publishing, 1989.
- Chung, Chang Bok. Yebaehak Gaeron. [Introduction to worship]. Seoul: Jongro Sujuck, 1990.
- Chung, Yong Sub. Kyohwoi Gaengsinyi Sinhak. [The theology of church renewal]. Seoul: Christian Literature Society, 1980.
- Clements, Ronald Ernest. God and Temple. Philadelphia: Fortress Press, 1965.
- Cullmann, Oscar. Early Christian Worship. Trans. A. Stewart Todd and James B. Torrance. London: SCM Press, 1953.
- Davis, Henton. "Worship in the Old Testament." In Interpreter's Dictionary of the Bible. Ed. George A. Buttrick. New York: Abingdon Press, 1962.
- Dix, Gregory. The Shape of the Liturgy. London: Dacre Press, 1945.
- Erickson Craig Douglas. Participating in Worship. Louisville: Westminster/John Knox Press, 1989.
- Fohrer, Georg. Kooyak Sungsu Gaeron. [Introduction to the Old Testament]. Trans. Suck Jong Pang. Seoul: Sung Kwang Munhwa Sa, 1986.

- Gonzalez, Justo L. The Reformation to the Present Day. Story of Christianity, vol. 2. San Francisco: Harper & Row, 1984.
- Hahn, Ferdinand. The Worship of the Early Church. Trans. David E. Green. Philadelphia: Fortress Press, 1973.
- Hardman, Oscar. A History of Christian Worship. London: University of London Press, 1937.
- Harrelson, Walter J. From Fertility Cult to Worship. Missoula: Scholars Press, 1969.
- Hippolytus. The Apostolic Tradition. Trans. Burton Scott Easton. Hamden, Conn.: Archon Books, 1962.
- Hoon, Paul Waitman. The Integrity of Worship. Nashville: Abingdon Press, 1971.
- Jeremias, Joachim. The Eucharistic Words of Jesus. Trans. Norman Perrin. Philadelphia: Fortress Press, 1966.
- Jones, Ilion T. A Historical Approach to Evangelical Worship. Nashville: Abingdon Press, 1954.
- Kim, Deuk Young. Hyundai Kyohwoi Yebaihak Sinkang. [Lectures on Christian worship]. Seoul: Chongsin University Press, 1985.
- Kim, Ki Hyun. Hanguk Kyohwoiyi Yebaewa Saenghwal. [Worship and life of the Korean church]. Seoul: Yangsugack, 1984.
- Kim, So Yung. Hyundai Yebaehak. [The theology of contemporary worship]. Seoul: Christian Literature Society, 1993.
- Kim, Woi Sik. "Yebaewa Sungryejun." [Worship and sacraments]. In Yebae Gaengsinkwa Mockhwoi. [Worship renewal and ministry]. Seoul: Methodist Theological Seminary Press, 1991.
- Kitagawa, Joseph M. Religions of the East. Philadelphia: Westminster Press, 1960.
- The Korean Methodist Church. Ye Moon. [The textbook for rite and ceremony]. Seoul: Korean Methodist Church Press, 1991.

- Kraus, Hans-Joachim. Worship in Israel. Trans. Geoffrey Buswell. Richmond: John Knox Press, 1965.
- Lee, Ki Baek. Hangguksa Sinron. [New theory of Korean history]. Seoul: Iljogak, 1976.
- Lee, Sang Keun. Sinyack Sungsu Juhae, Romasu. [The New Testament exegesis, Romans] Seoul: Daehan Yesookyo Chanrohoi Kyoyookbu, 1965.
- Martin, Ralph P. Worship in the Early Church. Grand Rapids: William B. Eerdmans Publishing, 1964.
- Maxwell, William D. A History of Christian Worship: An Outline of Its Development and Forms. Grand Rapids: Baker Book House, 1936.
- Methodist Theological Seminary. Yship Il Segi Kamshin Dae Shinhack Kyoyook. [Theological education of Methodist Theological Seminary for the twenty-first century]. Seoul: Methodist Theological Seminary Press, 1993.
- Millgram, Abraham E. Jewish Worship. Philadelphia: Jewish Publication Society of America, 1971.
- Osborn, George. The Poetical Works of John and Charles Wesley. Vol. 3. London: Wesleyan-Methodist Conference Office, 1872.
- Pak, David Uhnkyu. Yebae Gaengsinyi SinHack. [The theology of worship renewal]. Seoul: Christian Literature Society, 1988.
- . Yebaeyi Jae Balkyun. [Rediscovering of Christian worship]. Seoul: Christian Literature Society, 1988.
- Park, Kuen Won. Ohneulyi Yebaeron. [Current worship theology]. Seoul: Christian Literature Society, 1992.
- Park, Pong Bae. Kidokkyo Yoonriwa Hanguk Moonhwa. [Christian ethic and Korean culture]. Seoul: Sung Kwang Publishing, 1982.
- Randolph, David J. The Renewal of Preaching. Philadelphia: Fortress Press, 1969.

Rowley, Harold Henry. Worship in Ancient Israel: Its Forms and Meaning. Philadelphia: Fortress Press, 1967.

Spielmann, Richard M. History of Christian Worship. New York: Seabury Press, 1966.

Thompson, Bard, ed. Liturgies of the Western Church. Philadelphia: Fortress Press, 1961.

Tillich, Paul. A History of Christian Thought. Ed. Carl E. Braaten. New York: Harper & Row, 1968.

Tozer, Aiden Wilson. Iruhan Yenbarraya. [Whatever happened to worship]. Trans. Sung Ock Um. Seoul: Eun Sung, 1993.

Underhill, Evelyn. Worship. New York: Harper and Bros., 1936.

Walker, Williston. A History of the Christian Church. New York: Charles Scribner's Sons, 1969.

Webber, Robert E. Worship, Old and New. Grand Rapids: Zondervan Publishing, 1982.

White, James F. New Forms of Worship. Nashville: Abingdon Press, 1971

_____. Protestant Worship. Louisville: Westminster/John Knox Press, 1989.

Williams, Colin W. John Wesley's Theology Today. Nashville: Abingdon Press, 1960.

Willimon, William H., and Robert L. Wilson. Preaching and Worship in the Small Church. Nashville: Abingdon Press, 1980.

Yoo, Dong Sick. Hanguk Sinhakyi Kwangmaek. [A ledge of Korean theology]. Seoul: Junmangsa, 1982.

Other Source

School of Theology at Claremont. Catalog, 1994-1996. Claremont, Calif., 1994.